

The Expositor

and Current Anecdotes

Including THE TWENTIETH CENTURY PASTOR

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Why Not Invest in Yourself?

\$19.75 Brings Salary Increase of \$500

WILLIAM S. MITCHELL, Philadelphia, Pa.

A preacher's working capital is simply himself. His salary is his return on his investment, on his personality, his intellectuality, his spirituality, what these are able to earn for him. This is truer than the average preacher is aware.

Many a preacher is discouraged over the smallness of his salary and envies the man who is getting more than himself and wonders how it happens. Many such a man, blames his church, blames the session, or the official board or the deacons; blames his denomination, his presbytery, his district superintendent, his association, his bishop. Much of this blame is well placed. Churches are niggardly too frequently to question the possibility. Sessions and boards and elders and superintendents and bishops are human and their appraisals of men are human and quite apt to be partisan and incorrect, but—

Have you ever thought of investing in yourself?

Of course your education, whatever that has been is an investment. That is an old idea. But most of us stopped investing when we paid back the money we borrowed to get through college or seminary or institute or training school. We have made our investment, now let it earn a living for us!

Brother, you haven't made an investment, if that is the way you look at it. All you have done is to make out an annuity and every one knows that is the lowest return you can get for your money and be sure of getting it for life. All you can expect is a living on the ground that you prepared for the ministry and it owes you therefore a support. That hasn't anything particular to do with your capital (yourself) or how you have invested it.

The merchants in your town make their money not by the returns once a year from what they have invested in merchandise, but from what they call the turnover. The greater the number of times they can use the money which is their capital to buy goods which can be quickly sold and then used

again and again, the better business men they are and the more they make on their capital. They will make ten profits a year instead of one from the same capital. How many times have you turned your capital this year? In this pastorate? Don't you see? You hadn't thought of it, had you? Case of annuity instead of investment!

Every preacher who buys a book, subscribes for a magazine or attends a conference or a convention or a summer school makes an investment in himself. He invests the money, the time, his personality, his intellectuality, his spirituality in that book, magazine or period of training or inspiration. Whatever he gets out of these is his earning on his investment. If he gets nothing out he has made a poor investment, or, it is possible he may invest in unsaleable goods. I know preachers whose bookshelves are loaded with weighty works on philosophy and Egyptology and psychology, all fine, essential subjects but these preachers run to these to the exclusion of the things their folks need, and, incidentally are willing to pay for. Many an otherwise successful preacher has become a failure through overloading with unsaleable goods and finally has been compelled to go through bankruptcy proceedings by way of retirement. I am not arguing for the restricting of reading and preaching to popular taste, a la the movies. We are prophets not thrillers. Nevertheless we have ourselves to sell. That is how we earn our living. Some of us have unsaleable stock and don't know it. Look at your salary check. Perhaps the folks who are buying do.

Now the thing churches are paying the highest wages for just now is not preaching or pastoring or piety, though they appreciate all of these and are willing to pay moderately for them. The thing churches are paying real money for today is ideas. The truth of it is that the church business is still pretty much back in the country general store period of religious merchandising. Confidentially, the folks who are putting up the money want to

see more results and what they want to see is precisely the thing that modern business is paying for most liberally.

The folks who own these churches we are managing want to get more out of their business than they are getting and are willing to pay the manager accordingly.

They feel that the church is falling behind the times. It isn't selling the folks who live in their community. Its advertising is stodgy and its goods too frequently out of style. Its custom is falling off. The owners believe in their stock in trade. They have confidence in the business but they want to see the goods move faster and are willing to pay the man who can move them.

Would you consider it a good investment if you were promised a \$500 increase in salary in return for an investment of \$19.75? Most of us would beg, borrow or get it in some way if we believed such an impossible thing were true.

But it isn't impossible. The thing has happened; happened to 492 men out of a group of 3000; happened, to be accurate, to every sixth man who represented such an investment.

Perhaps you would like to know about it.

The figure mentioned, \$19.75, is what it cost a certain denomination to give three weeks intensive training in rural ministry to some 3000 men over this country last summer. The figures show that 492 of these 3000 men were advanced an average of a little more than \$500, paid by the churches at home or other churches which sought their services. Rather a neat salary increase was it not? And for an expenditure of \$19.75. What made it possible? What made these men worth such an increase in such a brief time?

Perhaps the case of John Thatcher will make it clearer. John Thatcher was a \$400 preacher in one of the poorest sections of one of the southern states. To eke out his munificent salary John farmed, or tried to farm a rented farm, the worst in his neighborhood. To finish the well nigh impossible task of earning a living John clerked in the village store on Saturdays.

John Thatcher was one of the 492 men mentioned. He was sent to one of the summer schools maintained by the denomination to which he belonged. It cost the denomination \$19.75 and John brought back just two things from his three weeks in the school.

He brought back an idea which he obtained from an agricultural adviser about how to plant cotton so as to get a greater yield. The soil he was trying to farm was strongly alkali and all the folks in his neighborhood were planting their seed on the ridge. The expert suggested that he plant it in the furrow and so escape the alkali washed out of the soil by the rains and which would rise to the top by gravity. He did so and raised 15 bales from an acreage everybody looked upon as impossible. This revolutionized cotton growing in that neighborhood and made John Thatcher one to be treated with respect, one of the things for which churches pay real money.

The other idea Thatcher got at the summer school was that of a recreative program. Be-

ing big and athletic John had gone in for the outdoor recreation games at the school which were recreation and education at the same time. Coming home on the train he began thinking about the boys in his neighborhood. John had some big strapping chaps of his own and knew how little there was for boys in that neighborhood in the way of innocent pleasure. Upon arriving home he took his boys and some of the neighbors out into the back lot and taught them some of the games he had learned at the school. The news spread and before the next night all the boys in town wanted to join in the fun. John took them over in big brother fashion, Baptists and Methodists and Congregationalists and what not. When winter came on John and the boys built a shack across the road from John's church as a hang out.

It was about this time the Baptist preacher got a call and left town. A little later the Congregational preacher got a call and he left town. Most anybody would leave town, if they had the opportunity, but John Thatcher was only a \$400 preacher and his church didn't bother much about calls in the \$400 class. John had no call so he had to stay. This was the only job he could get—just then.

It wasn't very long until the Baptist and Congregationalists became discouraged over the prospect of getting preachers in the place of those they had lost. Nobody wanted to come for what they offered, so one day an interchurch committee waited on John Thatcher. "See here, John," said the spokesman, "You know we haven't any preachers at our churches and some of us got together and talked it over and we've been wonderin' why we couldn't have one of those community churches and you be the preacher. You're taking care of our boys anyhow and not getting anything for it, what do you say?"

The result of the interview may be seen in that Oklahoma town today in a new community church, with a library, reading room, gymnasium, a plan of religious education and a set of cold frames back of the church where John Thatcher is growing sweet potato and tomato plants for cost for the community to enable all of them to live better and to make a better living, all of which goes to explain why John Thatcher isn't a \$400 preacher any longer, and, by the way, is making a good thing out of his cotton on the side. Pretty good returns don't you think from a \$19.75 investment? John Thatcher had turned his capital twice.

Perhaps you might do it yourself. Of course every one of the preachers at John's school didn't do what John did, but neither would John have been able to do it, without the school. If I were wanting more salary than the folks are paying me I think I'd break into some real summer school somewhere and try investing in myself. If I kept my eyes and ears open I might come home with an idea my church might be willing to pay real money for. Hand this story to your deacons and suggest that they read it. They might think it good business to make the investment themselves. Remember, in religion, as in all other business, when folks pay out hard cash, unless they regard it as charity they are paying

it on a business basis and business expects returns from its investments. If all you have is an annuity, better take the money and put it into ideas and try selling these to your church. If they are real ideas and you work them, either your own church will raise your salary or some other church will. Quit being a pensioner and go into business for yourself with the best stock in trade you can get in the religious goods line in exchange for your time, your interest, your study, your faith and your friendship. More than one reader of The Expositor has found in it the equivalent for the institute he could not afford, but remember, folks will still pay real money for returns even in the business of preaching!

(The first hundred pastors getting less than \$1200 a year, who will co-operate in securing an increase in salary, will receive a letter of advice from W. S. Mitchell, on how to go about it. Fill out the blank in the next column and send it to The Editor of The Expositor.

The first part of the letter will be suggestions which are common to all those needing and willing to co-operate in getting an increase. But each applicant's circumstances will be studied by Mitchell and he will add individual advice. We cannot guarantee results, but we are told that advice found in The Expositor has produced increases for hundreds of preachers.—F. M. B.)

THE EXPOSITOR CAMPAIGN FOR LIVING SALARIES FOR MINISTERS

Started ten years ago, it is now beginning to get attention in the daily and commercial press. One-third of the ministers in America are re-

ceiving less than half the amount which the government says is necessary to maintain a family of five in comfort.

More than one-fourth of the ministers are receiving less than half of what the government says is necessary for mere subsistence.

The church and work in the Kingdom of Heaven is crippled by an underpaid ministry distracted by worry and debt.

Salary Information

Send to F. M. Barton, Cleveland, Ohio.

Name
Address
DenominationAge
No. of members.....Increase.....
Financial condition of members.....
.....
Salary.....Is it paid promptly?.....
Debts and obligations.....
How much increase needed.....
How many in family.....
How much has salary been increased during
past five years.....
How much have expenses increased.....
What service do you render the community.....
.....
Give some personal incidents in which the wife
and children suffer from low salaries.....
.....

A Square Deal For Labor and Capital,
and the Public

GOV. HENRY J. ALLEN, of Kansas

The Kansas Court of Industrial Relations was created out of a great emergency, the coal strike, when everybody was out of coal except the coal operators and the miners. The question arose as to whether the state had the moral right and the power to protect the helpless people, innocent victims of a conflict in the bringing on of which they had no part.

I asked the supreme court to give over to the state some sixty or seventy million dollars' worth of mining property in order that we might mine coal. I will never forget the momentary surprise of our splendid chief justice. He put his glasses up on his forehead and looked at me and said, "On what allegations?" I said, "Well, Judge, any allegations you think would work."

Men have been kind enough to give me some credit for courage in respect to state operation of the mines. I want to tell you the first credit for courage belongs to the supreme court of Kansas, which dared to do a new thing which was necessary at the moment.

After the mines had been taken over I went to the Pittsburgh district for the purpose of urging upon the miners to go to work for the

state, to relieve the public from the menace of the fuel famine. In justice to these miners I want to say that I think a very large percentage of them wanted to go back to work. I believe that in the Pittsburgh district forty per cent—maybe a larger per cent than that—wanted to get back to work. None of them wanted to bear the responsibility for the suffering and terror that followed upon a fuel strike, but hundreds said to me, that if they should go back to work their property would be in peril, their families humiliated and their very lives endangered.

The state then called for volunteers to take charge of the mines. More than ten thousand men, from every walk in life, enrolled. We selected a sufficient number of young men to man the strip mines, choosing them largely from those who had been in the service of their country. I had seen this type of men in France overcoming such obstacles that I found it impossible to accept the philosophy that coal could be mined only by certain self-classified individuals, at certain hours of the day, under certain fixed regulations. I knew better!

I will never forget the first trainload of

volunteers that unloaded at Pittsburgh. The miners met the train. They had seen strike breakers before, and they came with certain things in mind which they were going to say to these boys. Then these lads unloaded from the train—keen, straight, kindly eyed, many of them dressed in the uniform of their country. They were so obviously what they were that it was utterly ridiculous to say to them anything the miners had come to say, and so the miners received them in silence.

The weather was below zero and the Kansas zephyr was functioning. I remember one union miner out on strike who came up to one of these young lads and said, "Well, Bo, you ain't going to the mines today. Why, the mines have been shut down for three weeks. There is a lot of water in them. The machinery is out of repair. Why, we couldn't mine coal out there." This lad never looked at him, but just answered out of the corner of his mouth and said, "Did you ever see any trenches in France?" This man hadn't, so he didn't have the answer.

At the end of ten days these lads had mined enough coal to relieve the emergency in two hundred Kansas communities. Then they realized that they were doing a greater thing, a more fundamental thing, than producing coal for the need of the public. They were proving to themselves and to Kansas that a state still has the power to protect its people against the dangers of a civil war, though that war may be called a "strike." These lads never asked what their wages were going to be. They worked from daylight until dark. They wrote as fine a page of patriotism as has been written in the history of Kansas.

This law is not a court of arbitration, as the courts of New Zealand, Australia and Canada are. It is a court of justice. It is an impartial tribunal. It says to the operator, "You shall not close down your factory or your mine or your railroad or your packing house for any purpose to affect wages or to affect the price of the commodity which the community needs." And down in the Pittsburgh district the operation of that law calls for a reasonable continuity of mining. What does that mean? Well, down there in the past they have operated their mines about two days a week during the summer, because that was all the coal people needed just then. The only people that needed to build a reserve were the steam plants and the railroads; and so far as the indifferent, good-natured people were concerned, why it was better for the operator if the people of Kansas bought their coal after the first frost than if they buy it in July. Now the new law means that those mines will operate with reasonable continuity during the summer, and we should begin next winter with a coal reserve instead of a coal famine, and the miners will have the privilege of working through the summer, and stabilization of prices will result as the stabilization of production continues.

Then we have said to the miners, "You shall not conspire to close down these mines for a purpose to affect wages or the price of this commodity to the community." We have not said to any man, "You shall not quit work." Mr. Gompers declared I had taken away the

divine right of men in Kansas to quit work. I have not. I have merely helped to take away Mr. Gompers' divine right to order a man to quit work. That is all. And we have provided for the divine right of any man who wishes to keep on the job to remain on the job, and we have provided for his protection in the orderly process of his working.

"Oh, well," you say, "you can't do that." Why can't we? Why, the quarrel between capital and labor is the only quarrel that government has not taken over. We have done away with every other private fight, from dueling to fist fighting. If any of you bankers get into a fight tonight, out in the street in front of my window, and scratch each other up and tear each other's clothes and carry on until you waken me, I can have you both arrested, not for what you are doing to each other, but for waking me up. Why, there was a day when society never thought of that thing. There was a day when the only question asked as to a fight was as to whether it was a fair fight or not. Now the first question you ask is, "Where was the officer all the while this was going on?"

Talk about the power of organized society to take over the relations of life! Why, the government has taken over the divinest relations of life. It regulates the husband and the wife, the parent and the child. It says to the parent, in Kansas at least, "You shall not allow that child to work in any factory or in any industry until the child has passed the age of sixteen years; and in the meantime you shall buy that child books prescribed by the government and see that the child is going to school." All over this Union the state has established a program that regulates the child from the day of its birth, when the doctor of the community is compelled to enter in a registry of the community the sort of child it is and the conditions of its birth, up to the day of its burial, where the state regulates the condition under which the man or child is buried.

The Kansas law is founded upon one of the oldest principles of human government. It constituted one of the laws inscribed upon the Roman tablet—*Salus populi, suprema lex esto*—let the safety of the people be the supreme law. All organized society has grouped about this general recognition of the salvation of the mass.

Practical Results

For the three months, while we operated—two and a half months in the district—certain cogent facts stand out. We have mined more coal in that three months under the Kansas law than any five and a half months in the history of the district have produced in former times, with the same number of miners. Last year, up to this time, there were seventy-eight separate and distinct strikes in the Pittsburgh district—seventy-eight. This year there has been no strike.

We are now going on in that district to make a welfare canvass to determine whether the housing conditions and the working conditions are proper. In all the years when the miners have been held under the subjection of their own people they have never had a welfare canvass. It is my belief that when this law is operated a year the best friends of this

law, the men who will be willing to rise and fight for it, will be the men that it protects the most—the laboring men.

And yet the law is not passed to punish the employer. The law is passed to establish a process of equal and exact justice between the employed and the employed in order that the public may be preserved, because we have realized that throughout the past society has been the victim every day of the growing industrial unrest. There are one and one-half per cent of the people at the top and five and one-half per cent of the people at the bottom, and in the middle is the great ninety-three per cent—the one and one-half per cent representing the unions, and the fight has been going on between them with changing success; sometimes one on top and sometimes the other, according to the uncertainties of the fight. But the ones who have chiefly suffered have been the ninety-three per cent of the population—the good-natured, protoplasmic mass, having no strength except the strength of passive resistance; and then out in Kansas when they threatened to freeze this mass it took on nerves and muscles and all the courage and strength that come out of righteous indignation, and said, "It is time for the submerged ninety-two per cent of the people to come out and declare in favor of its own defense."

While we were mining coal a poor woman came to me, bearing all the sordid marks which hopeless poverty place upon a life. She said: "I have spent the last dollar I had to come here from Weir City to tell you my troubles. My husband has been on a strike for six months. He doesn't even know what the strike is about. We have been keeping the family together and the children in school on strike benefits of \$8 a week. We were so poor that when your volunteers came down to the Italiana mine near my house I went down there to see if I couldn't get some washing and mending from those boys. I brought home a nice lot of work, but last night a committee from my husband's own union called upon me and told me that I was not to do that work and I was not to go back to that mine."

I told her to go back and I would see that she was protected. She replied, "That will be all right while you are here, Governor, but when you are gone, some one will sneak around and set fire to my house."

Surely, surely, government may foster a better spirit of brotherhood than that.

They had a hospital in Pittsburg, builded out of the pride of the community by popular subscription. It was full of sick people. When I had been there a few days two miners called upon me and said they had been supplying the hospital with coal out of a small shaft, but requested me to supply them with coal in the future. When I declined, they said, "Unless you give us coal there'll be no fuel for the hospital, because our leaders have warned us this morning not to produce another pound of coal for the hospital. If you don't give it to us there will be death in the hospital by tomorrow night as the result of no fuel." So I allowed them to drive their trucks to one of the mines the state was operating, and for three days we

mined the coal and they hauled it. On the fourth day these men came back and asked if I wouldn't haul the coal. They said, "The truckmen have gone upon a sympathetic strike," and that nobody in Pittsburg dared touch a pound of coal. The hospital was full of union miners and their families, and unless I consented to haul the coal there would be death there. So for several weeks we mined the fuel and hauled it to the hospital and kept a lot of union miners alive on scab coal.

Surely government may foster a better spirit of brotherhood than is indicated by this incident.

The Kansas Court of Industrial Relations between February and May rendered fourteen decisions in causes brought by the representatives of organized labor, and every one of these decisions, except one, which has been appealed to the Federal court, has been accepted as satisfactory, both by labor and by capital. There have been two cases brought by employing capital, in which the decision of the court has been accepted by labor and the general public.

In spite of the fact that every decision of the court has indicated its capacity to serve and its disposition to render exact and impartial justice, every union labor leader is fighting the law and urging other states that are now considering the law, not to adopt it.

Why don't they give it a fair and honest trial? Why do labor leaders devote their hatred to it? Why does Gompers take money from the fund which is his trust to hire men to go over the country misrepresenting it?

I'll tell you why—it is because these labor leaders realize that if government may find justice for the employee in his controversy with his employer, then there will no longer be any reason why laboring men should pay out of their pockets every month a share of their wages to keep going a lot of soft-handed radicals who make their living off the quarrels they foster between labor and its employers.

Two or three cases decided by the court illustrate its spirit and its power of service. One of the first causes was brought by the carmen of the Pittsburg, Galena & Joplin Railroad Company. There had been two strikes in that railway company, one in 1917 and one in 1918. The one in 1918 lasted ninety days, costing the strikers many thousands of dollars, costing the community millions in loss of transportation, and at the end of ninety days the strikers came back to work at the old wage, having gained nothing. When the court was set up these men brought their causes before it, and the petition asked for a "living wage." The presiding officer of the court, in rendering the final decision, called attention to the fact that the language used by the legislature in creating the court declared that the court should grant to every laboring man a "fair and just wage."

What is a living wage? It is a wage sufficient to meet the cost of living.

A fair and just wage is a living wage, plus enough to enable a laboring man to give to himself and his family some of the blessings of modern life, plus enough to enable him by

reasonable frugality to build a safeguard against sickness and old age. So the court gave to these men a fair and just wage.

And then the other crafts of this railway company, taking the award of the carmen as a basis, got together with the proprietors of the road upon an agreement for all the employees, and peace reigns in a district where before this there had been two devastating strikes, and there would have been another one this winter but for the court.

Out at Goodland, Kan., the Rock Island railroad employees in a car shop had been trying for years to get the Rock Island Railroad Company to inclose the car-repair shop. In 1905 they had a law introduced in the legislature declaring that every railroad company must inclose its repair shops. When the law came out of the hopper, having fallen victim to the clever manipulations of some railroad representative it read that every railroad might inclose its car-repair shops. So for fifteen years more they continued to quarrel about the case. Then the Industrial Court was set up, and the employees read in the law this great provision: "Every such laboring man is entitled to a fair and just wage and a wholesome and healthful place in which to work."

This is the first time any parliament or legislative body in the world has ever standardized the rights of labor in a succinct declaration like that. And so the Rock Island employees brought their cause before the Industrial Court under that great authorization. The Industrial Court heard the case, and on the 31st day of August, 1920, ordered the Rock Island to inclose the car shops and have it done by the first day of November. The work is done, and a fifteen-year-old wrong is righted because the court had the spirit to make a decision and the power to back its word.

The court discovered that there had grown up in the Pittsburg district a greedy practice of discounting a man's wages ten per cent if he drew his pay before payday. Under the law payday is once every two weeks, but if a miner had worked a week and could not wait until payday for his money he could go to the operator and collect his pay a week in advance, and the operator discounted his pay ten per cent—that is, he charged him ten per cent for the use of the money for a week, a rate of 520 per cent per annum.

This greedy practice had prevailed in that district for twenty-five years and no miners' official had ever protested against it. When it came to the attention of the court, the court wiped it out in eighteen minutes.

The Kansas court encourages conciliation and arbitration between contending parties, but when conciliation and arbitration fail, then, it leaves the controversy to a court of justice which has power to decide it.

It realizes that social justice is the best insurance against social unrest, and its hope is that through the introduction of its just balances it will bring all men to a new realization of the pride which should be in the craft of a good workman.

We need to come to the realization in this country that increasing wages and decreasing production intensifies misery and suffering and brings disaster to every human individual.

Limitation of production enriches nobody, but impoverishes everybody.

When restricted production increases the price of necessities, the great sufferers are the wage earners, for they are also great consumers.

No readjustment of either prices or wages can meet or improve the situation when the fundamental cause is the insufficiency of production to satisfy the effective demand.

The finest and most comprehensive definition of government that I have ever read came from John Adams, who said, "The chief aim of government is justice." And that is the chief aim in all of human relations; and there is only one place in which we may establish it and impartially administer it, and that is in government. Unless we can stand as the American people for that moral principle, then exit democracy.

There is no doubt about the outcome of the struggle. The only thing we need is to preserve the integrity of the balances of justice—that they be just alike to capital and to labor, and that the chief interest of the public is to see that our judgments shall rest upon the sacred right of organized society to the protection of government.

The Cleveland Chamber of Commerce

Founded in 1848

Organized Crime in the Milk Strike

To the People of Cleveland:

DO YOU KNOW that as an incident of this milk strike a man was dragged from his milk wagon, clubbed into insensibility, thrown into the gutter, and that the gang then forced his horse to walk over this man's body again and again, and then left him for dead?

DO YOU KNOW that when a policeman went to the assistance of another milk driver who was being murderously assaulted, another gang fired five shots at the policeman, wounding him severely?

DO YOU KNOW that as an incident of this milk strike a factory was burned to the ground?

DO YOU KNOW that as an incident of the milk strike helpless horses have been cruelly slashed with knives?

DO YOU KNOW that more than fifty men have been arrested for violence since the milk strike began, and that forty-seven of them were strikers?

DO YOU KNOW that these crimes, and many others, are organized, deliberately planned in cold blood, and are going on today in spite of the best efforts of the police force to prevent them?

AND, DO YOU KNOW that the City Council, without authority in law or in morals, has voted to stop the police from protecting the drivers of wagons delivering milk to you?

Public sentiment will stop organized crime. It is up to you.

The Cleveland Chamber of Commerce

By Order of the Board of Directors
ALEXANDER C. BROWN, President
MUNSON HAVENS, Secretary

HAS DIFFERENT KIND OF HONOR ROLL

The "distinguished service roll," a new kind of honor roll, has enlisted 225 church school children of First Presbyterian church, Fort Collins, Colo. Boys and girls present every Sunday at Sabbath School and once a Sunday at church have their names cited on this roll. The roll was hung in the church auditorium back of the pulpit. It is planned to keep it there one year.

The Church Which Was Cursed

A Program of Song and Story

WILLIAM H. LEACH

(This program is adapted from a story originally published in *The Christian Advocate*, New York, and is used with the consent of the editor of that publication).

We are accustomed to question in this day many of the stories which have come to us of lives which were blighted by a curse. And yet we are puzzled at times to explain the succession of ill luck and misfortune which comes to some men. We are also perplexed in our efforts to find an explanation for the misfortune which always visits some institutions, including now and then a church. And it is not surprising to find in a church such as St. Stephen's men and women who even in this day of enlightenment believed that the church would labor to the end of its days under the influence of a terrible curse.

Everybody in the church knew of the curse except the new minister, the Reverend Howard Wright. Although he had never heard of the curse he knew that something was vitally wrong with the church. He did not know that there was a definite plan to keep him in ignorance of the strange power which interfered with all their activities. The church had had many ministers but as soon as they learned of the curse they sought other fields of service. And they liked this man, young, clean, whole hearted, and the people felt that he might help them if they could keep from his ears the story of the curse.

He had wondered why ministers successful in other fields had failed here. He had wondered why a church located in the heart of such a large population had exercised so slight an influence on public life. He wondered why a church which had been maintained for so many years had so little to show for it today. The building was old and lacked paint. The furnishings were poor. The church parlors were almost without equipment. Every time a dinner was given the ladies had to bring their home linen and silverware. The heating plant was ineffective in cold weather. In fact, located in a community which looked prosperous, the church showed every evidence of poverty.

But the real pathos of the situation came to the new minister at a meeting of the official board. There were a number of routine bills which were voted through. Then the treasurer reported that he had not been able to pay those voted on the month before. Not alone had the local treasury been drained but the benevolence money had all been borrowed to pay the local bills. There wasn't much benevolent money anyway.

"Our people simply will not give to those funds," one of the men explained.

The minister was puzzled. He was not familiar with such a situation. Then old Abner Harding let the cat out of the bag. He sprang to his feet.

"It is the McLaughlin curse," he shouted. "It always haunts us. We try hard but nothing we do succeeds."

(For Quartet)

St. Catherine

1. Forth from the dark and stormy sky,
Lord, to Thine altar's shade we fly;
Forth from the world, its hope and fear,
Saviour we seek Thy shelter here:
Weary and weak, Thy grace we pray;
Turn not, O Lord, Thy guests away.
2. Long have we roamed in want and pain,
Long have we sought Thy rest in vain;
Wildered in doubt, in darkness lost,
Long have our souls been tempest-tossed:
Low at Thy feet our sins we lay;
Turn not, O Lord, Thy guests away.

Bishop Reginald Heber.

Here was a situation the minister determined to know more of. A pastor expects to fight the world, the flesh and the devil. But this was the first time he had been brought in to battle with a curse which was evidently real. And the curse makes an interesting story in itself.

It seems that when St. Stephen's was organized that the site desired was owned by the McLaughlin estate which was then in the surrogate's court. The son, who was executor of the estate, looked out for his own interests and sold the lot at a very low figure without consulting any of the other relatives and took that as part of the money with which to leave the country. The widow who was nearly destitute by the criminal action of the son sought the trustees asking that they pay her the balance of the normal value of the land. They, insisting that they had legal title, refused to do so. The widow became angry and ran hysterically from the church. As she left she screamed:

"A curse on your church. It is a robber church. It is built on an old woman's broken heart. A curse on your church. It will never prosper."

Things had been going very well with the church and the men were amused with the situation. And then, like you and me, they did not believe in curses. But strange to say, almost from that day the church met reverses. About two years after that there was a serious division among the church members concerning the resignation of a minister. The church meeting became a noisy affair. At its close angry people started from the church. At that moment a funeral procession was passing.

"It is old Mrs. McLaughlin," some one said.

Then they remembered the curse. It was as she had predicted.

The men didn't laugh at it any more for it had become too real. Nothing went right. Lightning never struck the church but its membership was never happy in its services. Young people would leave it for other

churches. Even the janitors would resign after a few months of service. And there was a continual stream of ministers. They came proud of their calling and left with bowed heads of failure.

The night that the Reverend Howard Wright learned of the McLaughlin curse he also learned what real prayer is. And during the hours of that night he prayed not to be spared in this struggle which he must make, nor to be spared the blows which had afflicted his predecessors. But he prayed that he might be led rightly to lead this church into ways of prosperity, righteousness and peace.

(For the Congregation) St. George S.M.

1. Revive Thy work, O Lord,
Thy mighty arm make bare;
Speak with the voice that wakes the dead,
And make Thy people hear.
2. Revive Thy work, O Lord,
Disturb this sleep of death;
Quicken the smouldering embers now
By thine almighty breath.
3. Revive Thy work, O Lord,
Create soul-thirst for Thee;
And hungering for the bread of life
O may our spirits be.
4. Revive Thy work, O Lord,
Exalt Thy precious name;
And, by the Holy Ghost, our love
For Thee and Thine inflame.
5. Revive Thy work, O Lord,
Give pentecostal showers:
The glory shall be all Thine own,
The blessing, Lord, be ours.

Albert Midlane.

And by morning the minister had some convictions which he was resolved would be carried into practice. His prayers had been answered. He had been shown the magic words and acts which would drive the curse away from St. Stephen's. First, the heirs of Mrs. McLaughlin must be paid the old debt with interest. Secondly, the church must from now on take an interest not alone in itself but also in the neighborhood in which it was situated, and third, it must redeem itself from its selfishness by an enlarged interest in the world-wide work.

The plan was carried to the officials of the church. To the first there was assent.

"We would have paid it back many times but there are no heirs," they explained.

The second requirement was a hard one. The community had been changing. Each year had seen a few more Italians make their home there. The minister insisted that the church must attempt to evangelize these people to rid itself of the curse. It is the hardest lesson many churches have to learn, and yet when the disciples were sent into the world it was to preach the gospel to every nation, not to one or two favored ones. These were the needy.

(To be used as a solo)

1. There were ninety and nine that safely lay
In the shelter of the fold;
But one was out on the hills away,
Far off from the gates of gold,
Away on the mountains wild and bare
Away from the tender Shepherd's care.
2. Lord, Thou hast here Thy ninety and nine;
Are they not enough for Thee?"
But the Shepherd made answer, "This of Mine
Has wandered away from Me;
And although the road be rough and steep
I go to the desert to find my sheep."
3. But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord
passed through
Ere he found the sheep that was lost.
Out in the desert he heard its cry,
Sick and helpless and ready to die.
4. "Lord whence are these blood drops all
the way,
That mark out the mountain's track?"
"They were shed for one who has gone
astray
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so rent and
torn?"
"They are pierced tonight by many a
thorn."
5. And all through the mountains, thunder
riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
"Rejoice, I have found my sheep."
And the angels echoed around the throne,
"Rejoice for the Lord brings back his own."

Elizabeth C. Clephane.

It was a hard lesson—this of service to the foreign-born close at hand. But demons such as had haunted St. Stephen's are not easily driven out. And listening to the minister they began in an humble way. It was merely a scout troop for Italian boys to begin with but from that it grew until a whole-time worker was added to the church force.

The third requirement was easier because it was so far away. It was that the church should pay many times the amount of that piece of land for foreign missions. Mr. Wright asked that the experiment be made. And people desperate to grasp any chance began to lose their selfishness as they saw the needs of others much poorer physically and spiritually than themselves. And strange to say as they sought to relieve the needs of others at home and abroad their chronic selfishness and pessimism gave way to the Christian optimism. They had opened the gates of their temple.

(For solo).

Open the gates of the temple,
Strew palms on the Conqueror's way,
Open your hearts, O ye people,
That Jesus may enter today,
Hark from the sick and the dying,
Forgetting their couches of pain,
Voices, glad voices, with rapture
Are swelling a glad refrain.

Open the gates of the temple.

One grand hallelujah be heard,
Open your hearts to the Saviour,
Make room for the crucified Lord.
Tears and the anguish of midnight
Are lost in the splendor of day,
They who in sorrow once doubted
Are swelling the glad refrain.

I know that my Redeemer liveth.
Canst Thou, my heart, lift up thy voice and
sing?

I know that my Redeemer liveth,
And because he lives,
I, too, shall live.

Things have changed in St. Stephen's since then. Howard Wright is still the minister but other clergymen at times envy him his pleasant parish. A church which saw only itself now sees needs for service round about it. The church which was too poor to pay its own bills contributes hundreds to missionary work every year. And its own building instead of showing signs of poverty because of this unselfishness shows comfort and prosperity.

Somebody asked the minister the other day if he really believed in the curse which was on the church.

"Certainly," he replied. "But remember it was a curse which was not placed by Mrs. McLaughlin but by the church itself. Its sinful selfishness brought the curse upon it. It

could have been removed at any time if the church had been willing to see its real task and do it."

St. Stephen's had caught the vision of the breaking light.

(For the Congregation)

Webb

1. The morning light is breaking,
The darkness disappears;
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion,
Prepared for Zion's war.

2. See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above;
While sinners now confessing,
The gospel shall obey,
And seek the Saviour's blessing,
A nation in a day.

3. Blest river of salvation,
Pursue thy onward way;
Flow thou to every nation,
Nor in thy richness stay;
Stay not till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim, "The Lord is come."

—Rev. S. F. Smith.

Advertising Church Advertising

HERBERT H. SMITH

In Charge of Church Advertising, Presbyterian Department of Publicity

As soon as church advertising is mentioned to many persons they picture flamboyant announcements in the newspapers. In some quarters the whole effort to get more members to churches through the use of printer's ink has been held back because of the eccentric ideas about advertising which some churches have put into practice.

Many city churches can use letters and post cards addressed to lists of prospects to much better advantage than they can use the daily papers. In other localities billboards and cards in street cars are the best methods of getting people to worship. It is true, however, that the newspapers of the country usually provide the easiest means of reaching the largest number of persons who are not now connected with a church. In a large city, an individual congregation can only in rare cases afford the space needed adequately to urge church attendance, as distinguished from mere announcement of the sermon subject. It is in cities, however, that co-operative advertising of one form or another by all the churches, or a group of churches, can be done to advantage.

To stimulate this larger use of the invitation to worship as distinguished from the announcement of a sermon subject, an interesting campaign has been conducted with the advertising managers of newspapers as the men

aimed at. At a meeting of men interested in church advertising—men of large affairs—under the auspices of the church advertising department of the Associated Advertising Clubs of the World, James W. Brown, proprietor of Editor and Publisher, offered space in his paper, circulating among newspaper men, for announcements designed to sell church advertising to the newspapers. The Presbyterian Department of Publicity offered to give the services of the author of this article to write the copy for these ads. Then Mr. Patterson, owner of The Christian Herald, wanted his readers to know how church advertising is growing and offered to print this story.

It may seem strange that the idea of selling more advertising space must be urged upon keen advertising managers. But in most cases church advertisement space is offered at lower than usual rates in newspapers, and often there is considerable difficulty in getting churches to take the initiative. Pastors often consider that the representative of the paper is pushing the matter for the money he may get out of it. As a matter of fact, scores of newspapers over the country donate space to a local pastor for the publication of advertisements designed to urge more church going. In some cases an interested layman on the staff of the paper writes the material.

The weekly announcements in Editor and

Publisher began the end of July. Each one has contained a suggested church ad which might be clipped and used by a group of churches, or by an individual who wished to do home mission work through that channel. The ad could also be adapted to use by a group of churches of any denomination, or by an individual church.

A month before Rally Day in the Sunday Schools an ad was prepared and printed, with suggestion that it might be sold to county Sunday School organizations. The Grand Rapids, Michigan, Press was one paper which used the material.

Another of the announcements contained the ad:

"What Makes Your Property Safe?"

This town can't afford to hire enough policemen to guard every residence, if thieves were determined to rob.

Nor can the banks buy enough insurance policies to protect their funds if all the tellers and clerks were bent on stealing.

The sense of right—taught by the church—is the moral restraining force in every community. The church is back of every investment made in this or any other town. Think it over.

If this puts your responsibility to the church in a new light, worship with some church next Sunday.

The Churches of Our Town

Testimony by pastors of the fact that money spent on persistent paid advertising brings financial returns as well as increased attendance was printed so that solicitors might have ammunition to meet possible objections of church boards.

Just how much influence the ads have had cannot now be known. A business manager in Illinois sold one church space for ads all winter. Papers in this and other counties have asked further details concerning advertising suggestions.

Is your church using modern means of advertising? The plan that helped another church may not help yours. But there is some plan of using the printing press to get the message of your church before the people of the vicinity who go to no church. Find it and use it.

LET'S STUDY

THE BIBLE THIS FALL

No book is more studied; no book has more copies sold annually; no book has more influenced the world than the Bible. Join those in this city who study it regularly and ally yourself to some Sunday School.

There are 110 Sunday Schools in this county. Every one of them would be glad to have you as a regular attendant. Pick out the school nearest you, or the one of the denomination you attended as a boy. Select some school and go! Go every Sunday!

Rally Day is September 25. Every school will be organized for fall work as a religious education association. There is a place for you.

If you have been trained to teach religion, or have been a Sunday School officer, go to the superintendent and volunteer your services.

Put into the religious training of this community the same energy you put into amassing dollars for yourself the other six days of the week.

The Sunday Schools of Kent County

Mrs. C. W. Elson, Secretary Kent County Sunday School Association

Used in Grand Rapids Press and other papers on suggestion of announcements in trade press designed to reach advertising managers of newspapers.

DON'T BLOW SMOKE INTO OUR FACES

Carl Avery Werner, editor of Tobacco Leaf, frankly states that the most important question before the tobacco industry today is the opposition of the anti-tobacco people, and urges smokers to be very careful to avoid criticism from non-smokers. He says that the thirty million men in the United States who use tobacco must remember that fully seventy-five per cent of the population do not use it, adding: "Do you not agree with me, therefore, that about the biggest thing we can do to safeguard the interests of the industry is to do everything possible to cultivate the good will rather than the opposition of that vast majority of non-smokers?"

The year before the war Germany spent \$350,000,000 on her army and navy and was proud of it. But now she groans and twists and wriggles like an eel to get out of paying her indemnities. She shot her fire works and now is not willing to pay for them.

* * *

MOB VIOLENCE

Mobs in the United States in the last thirty years have killed 3,224 persons, 2,834 of these being in the south, says a report by the National Association for the Advancement of Colored People. Colored folk have been the chief victims of this outlaw spirit which still persists in some communities of an otherwise civilized land. "Georgia heads the list with 386 victims," says the report, "followed closely by Mississippi with 373 victims, Texas with 335, Louisiana with 313, Alabama with 276, Arkansas with 214, Tennessee with 196, Florida with 178, and Kentucky with 169." The north is not entirely lacking in this crime against legal order, having 219 victims to its discredit. Lynching continued throughout the war with unabated fury. "Sixty-three negroes, five of them women, and four white men fell victims of mob ruthlessness during 1918, and in no case was any member of the mob convicted in any court and in only two cases were trials held."—The Continent.

A "SELF-SERVE" EXAMINATION—NEW YEAR

1. Have I read my Bible daily?
2. Have we had Family Worship in our home?
3. Did I attend one-half of the preaching services in my church last year?
4. Did I attend one-half of the prayer meetings in my church last year?
5. Did I attend three-quarters of the Sunday School sessions last year?
6. If not, did I have a valid excuse for not doing so?
7. Will I do better next year?

Dynamiting Brownsville Church

REV. ORVIS F. JORDAN

Vacation had brought no new light to the Rev. Mr. Clarke with regard to Bethany church of Brownsville. He came back to smaller audiences than he had left in the summer. The straggling few came into church wearily, as though from a sense of duty. This was not Clarke's first pastorate and it looked a good deal as though his work was finished in this town. And yet he did not like to leave a situation like this. He had always before taken pride in leaving behind him a successful church. To leave now would be to confess failure.

Was it an accident that brought jolly Jim Warren around with his motor car one evening? There are no such things as accidents in life, so it must have been providence. This salesman chap could sell anything from magazines up to motor trucks. He carried around the aura of success with him. Between him and the minister there had sprung up a strange friendship. Attachments often grow up between men of opposite characteristics. Clarke admired Warren's wonderful social qualities, and Warren honestly believed that his minister was the best thinker and preacher in that section of the state.

"You seem to be in the dumps tonight, dominie," ventured Warren as they started down the road at a leisurely clip. It took but little encouragement to lead the discouraged minister out to tell his troubles. "It looks as if the people of Brownsville are tired of good old-fashioned religion," said the dominie. "They pack the movie houses, and fill up the places where the fad religions hold forth, and patronize lectures and concerts, but where is there a packed church in Brownsville?"

The conversation led to some important results. Warren had the idea of setting up a school of salesmanship to sell religion to Brownsville. His house always trained men for their jobs before sending them out on the road. So it was agreed that Warren should try his hand at directing a selling campaign for the gospel, as he had succeeded at selling nearly everything else. Twelve men and women were brought together one evening to take their first lesson in religious salesmanship. Warren took the chair and began to line out the situation as he saw it.

"First of all, you have got too many dissatisfied customers around this town. If I were selling the Vulcan washing machine to Brownsville, and had six dissatisfied customers in the town, the first thing I would do would be to go and fix it up with them. Let us take our membership list, and go out and call on the people who have not been to church in three months. You will find they have all sorts of funny little grouches, most of which can be fixed up. If any of them think they are through with our church, let's urge them to take letters over to Calvary church. I would rather a man was a working Presbyterian than a pouting Methodist." Some of the committee thought this rather unpleasant duty was up to

the pastor but they were immediately refuted by Warren.

"They will stand more from me than they will from the pastor," said Warren, "because they cannot fire me, and they think they might move the minister. And besides a good deal of the complaint does not relate to the work of the pastor at all. It is our job to go out and silence the knockers of our church, by adjusting their honest complaints and by offering to dismiss the trouble-makers."

A week later the committee met and there was much more interest than in the previous meeting. Warren brought in four requests for church letters. That did not seem much like building up Bethany church, but he explained. "You do not understand the mathematics of a church. There are subtractions that are really additions, and there are divisions that turn out to be multiplications."

Then Warren explained the next step in his process. "No house that does things in a big way asks a salesman to go out and tell his story individually. They shoot ahead of the whole force of salesmen a barrage of advertising that will cover the territory to be sold. The Bethany church will need three hundred dollars for advertising purposes this winter. Most good houses would consider ten per cent of the gross business little enough for this kind of expense." The members of the finance committee gasped at the suggestion. Was there not already a large deficit, and the end of the fiscal year approaching? It was necessary to raise the publicity fund by a special subscription, a large part of it in the committee.

Then Brownsville began to gasp, for here was a new kind of church publicity. Not a cent of the three hundred dollars went into the formal little church announcements that had been the only publicity of Bethany church previously. Straight from the shoulder selling talks on religion and the church came out in the city papers. Supposedly good citizens felt a prick of conscience when they read these words: "A man who beats his taxes is not a good citizen; what kind of a man is it that would not live where there were no churches, but will not support any of them with either money or time?" Business men got uneasy as they read, "How long would credit be good in Brownsville if every man stayed away from church?" Or again, "Which is the cheapest, churches or jails, ministers or policemen?" Sometimes a great Bible verse flared at the top of the advertising talk, such as, "Man shall not live by bread alone." Warren may not have said all the things that might be said about the church and religion, for salesmen of motor trucks have their limitations as salesmen of religion.

Warren believed in direct advertising. He induced his minister to exchange membership lists one day with every church in town. They took the telephone book and crossed out the names of all the church members in the town. This left a live list of the people to be sold.

They received through the mail a neat invitation that looked almost like engraving, extending the hospitality of Bethany church to them. The first week not very many paid any attention to this. But Warren knew the follow-up method and he carried to these people his selling story under a two cent stamp.

As the campaign proceeded, something happened to the Rev. Mr. Clarke. He realized that he had come back from his vacation with grave doubts about his church, and all churches. Warren had succeeded in selling the minister all over again. Challenged by the activity of his committee of twelve, the preacher began to think of his sermons from a different point of view. In former years, he had planned to deliver so many tons of the truth. His thought was constantly of his library and his own convictions. In the preaching now was a new emphasis. He thought of his hearers as prospective customers to be convinced. In the congregation were two great enemies, apathy and ignorance. He must overcome them both. So there went into his pulpit style some of the crisp epigrams that made the conversation of his salesman friend so interesting. He drew the line at slang, but he tried to find a new word for everyone of his old ideas. He did not say atonement any more but reconciliation. Faith became trust, and prayer was either petition or intercession or anything but the old word. His synonyms were not all exact duplicates of the old idea, but he did not mind. The crowd before him was not a class in systematic theology. It was a group of prospects to be sold for the biggest idea of the age.

Clarke was about to announce a series of sermons against Christian Science and spiritualism which were rampant in that town. Warren advised him not to do it. "It isn't good business to knock a competitor. It only advertises him. Sell your own goods. Emphasize the points in which your competitor is lacking." The result was that instead of preaching a sermon against Christian Science, the minister began to preach on such themes as "Christian Sympathy," "The Redeemed Man and the Redeemed Community," "The Humanity of Jesus Christ." Instead of sermons against spiritualism he spoke on "The Evangelical Hope in Immortality," "How Shall We Best Honor Our Dead." Instead of a hot sermon against the street corner socialist who lampooned the church as an organization that preached a heaven on the moon, he preached on "The Spiritual Base of the Social Order."

The audiences grew under the preaching. The pews were filling up and as the tired and discouraged membership heard that things were going again at old Bethany church they came around to see it. The committee of twelve continued to meet every week and there was a lot of work to do. Some weeks the minister's sermon subjects flared from the store windows on window cards. Other weeks the street cars carried announcements. With the permission of the mayor, one Saturday evening the committee handed out cards to all the people on the street. Another plan was to enclose church advertising in the bundles sent out by the merchants of Bethany church. The

results of each plan were tabulated for future use. The three hundred dollars was about gone, and the committee began to wonder whether the campaign was to end as suddenly and dramatically as it had begun.

Then Warren sprung a surprise on the committee. "We have got to sell some of the biggest prospects in the town. When the town leaders are in the church, the rest will follow along." The other eleven looked skeptical.

It will be a long time before Brownsville will forget the day that Thompson of the big department store of the town went forward to confess his faith in Christ. People had thought of course that he was out for the money and didn't care for religion. Warren's story of it afterwards was interesting. He told it in these words: "When I asked Thompson why he wasn't a member of any church in Brownsville, he said, 'I guess it is because no one ever asked me. I haven't anything against the churches, but I have been busy and always put off religion until I could get time to think about it right. I bought calico for my counters because the wholesale houses came around and sold it to me. No one has ever tried to sell me religion.' " Warren could hardly believe it, but as he went around with his rather unconventional talks to men about the church, he found that the second rate men of the town had been canvassed to death, but the town leaders had been neglected by a strange reticence on the part of the church people.

When Thompson joined the church, Brownsville was a little skeptical at first. But as he went through his store and quietly inquired about the religious life of his clerks, it made an impression. The fact that he now talked religion to his customers was a real sensation. He soon was on the official board of Bethany church, and into the affairs of that church he put an energy and a business organization such as had built up a great department store. The reason that Clarke stayed in Brownsville was that the church had been dynamited. All the old indifference and pettiness had been scattered to the four winds. Things were ready now to build a new church spiritually, and Clarke stayed to build it.

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chapter of John's gospel at the very forefront of its preaching. The heart of Christ's teaching is here. Here the story of man's need and of God's redeeming love is best told. Here from Jesus's own lips came the glad promise of the Holy Spirit's renewing and saving work.

Add these deeper truths, convictions and experiences to the splendid organization, equipment and enterprise of the church of today and it would sweep round the world with resistless power. Other institutions and agencies, even in the political and commercial world, would bow to its moral supremacy and leadership. The enlightened and redeemed nations would acknowledge the folly and crime of war, the wickedness and failure of unrighteousness, hatred and strife in every realm of life, and the prayer taught by the divine Master would be answered in the coming of his kingdom and the doing of his will here on earth as it is done in heaven.

Lessons From a Great Evangelist

DWIGHT MALLORY PRATT, D. D.

It was my privilege, as a theological student, to follow closely the method, spirit and results of Dwight L. Moody's notable evangelistic campaign in Hartford, Conn., at the time of his greatest effectiveness and renown. I not only studied into the secret of his power as a preacher, but took special pains to get close enough to him in his after meetings to gain an intimate knowledge of his method and skill in personal work. Although he was not technically a scholar, and had had no opportunity for scientific training in psychology, it is no exaggeration to say that few men in the world have had a deeper, keener, truer insight of human nature than he. His intuitive knowledge of men in all classes and conditions of society was surprisingly remarkable. He read men, almost instantly, through and through. He seemed to see the uncovered human soul. His questionings speedily determined whether an inquirer was sincere and genuine or hypocritical and evasive. With astonishing rapidity he could turn a man, mentally and morally, inside out; expose his fallacies, moral inconsistencies, perversions, wilfulness and alienation from God. His work, both psychologically and spiritually, was searching, profound, accurate, masterful.

The secret of his power lay not in his exceptional natural gifts, but in his marvellous spiritual insight, gained from his regenerate experience as a Christian, from his wonderful knowledge of the Bible, and from his intimate and prolonged study of the innermost life of his fellowmen. By his skill as a personal worker and winner of men he demonstrated the inseparable unity of the mental and moral life, and that it is impossible, in any profound and accurate sense, to know a man mentally without first knowing his moral status, and his relation to the character and will of God.

This lesson is one of D. L. Moody's most notable contributions to the religious life of his generation. He demonstrated, experimentally, the unity of man in all the attributes of his personality, and in all the activities of his mental, moral and spiritual being. He proved the indissoluble partnership of the mental and moral life, and that psychology is superficial and inadequate except as it is based on the deeper insights of spiritual knowledge and experience (pneumatology). In other words, the moral and spiritual life are so linked up with the mental that a knowledge of the former is essential to a thorough and worthy knowledge of the latter. Mr. Moody fathomed the mental processes of his fellowmen because, with an almost infallible accuracy, he could discern the motives, moral character and spiritual conditions that lay back of them.

This deeper psychology accounts for the thoroughness and permanence of his work. Appearances did not deceive him. Wealth, learning and external culture did not mislead or intimidate him. He could say to any man of eminence, if not confessedly and vitally a

Christian, as Jesus said to Nicodemus, "Ye must be born again." He was so deeply versed in the subtleties, pride and self-deceptions of the human heart that he knew its strange, inherent, fatal alienation from the will of God, apart from the renewing and creative work of the Holy Spirit, which Jesus defined as regenerating or the "new birth." As a result, people converted under his preaching experienced a radical moral revolution, through the creative power of a genuine spiritual renewal. Mr. Moody gave a new vitality to the religious life of his generation in two continents, and his name will stand permanently among the greatest spiritual leaders of modern history.

To know men is better than to know books on psychology. One hour at close grips with an inquiring, or agnostic, or rebellious, or skeptical soul will teach one more of the inner workings of the human mind and spirit than can ever be learned from the mere study of a technical science. The more of accurate scholarship the better, but lacking the illumination of spirit which comes through the processes of spiritual renewal, the ablest mind is incapable of fathoming the true status of human soul.

The church can never lose its hold on these vital realities without loss of its renewing and transforming power. There are phases of modern church life that are very assuring—the growing breadth and heartiness of its fraternal spirit, its organized activities, its enlarging benevolence, its increasing consciousness of its spiritual deficiencies. Other phases of its life, however, call for serious and prayerful study—its failure to deepen the devotional and spiritual life of its members, its neglect of family worship, its spiritual barrenness as seen in its inability to reproduce an able and adequate ministry, its loss of conviction as to the necessity of a universal human redemption, its avoidance of the New Testament doctrine of sin, of the cross, and of the new birth.

The passion for souls that gave birth to the great reformers and evangelists of the past, from Paul to Luther, from Luther to Knox, Wesley and Whitefield, and from Whitefield to D. L. Moody, that inspired the majestic hymnology of the church, that created modern missions, and sent the throb of divine love into all lands through countless heralds of the cross, is the passion that can never die if the church is to live and penetrate all human institutions with its moral ideals, its spiritual energy, its recreative and saving power.

Jesus' personality has indeed become the center of human thought as in no former age, but in spite of this its recent teaching is not laying emphasis where he laid it, on the universal sinfulness of man and the need of divine grace for his salvation. The church of today can recover its spiritual vision and its passion for souls only by putting the third

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The Exhilaration of Personal Evangelism

WILLIAM L. STIDGER

"I never have had a révil service in all my life," I heard a preacher say once.

But the truth of the matter was that that dear man didn't know it, but he was having a revival service all the time in his church.

I once heard a preacher criticize him; a much lesser man in every way; who each year at a set time—the first of January—inspiration or no inspiration, had a special meeting or "bust." At most of these special meetings this dear and earnest brother didn't get very marked results; but he had his "Special Meetings" and was through for the year; and settled back in the traces, with more or less satisfaction.

I could almost hear him say, "Well, that's over for the year!"

He was like an English Cockney of whom I heard Dr. Cadman speak. This Englishman was sitting down toward the front listening to a woman make a speech. The speech was tiresome and tedious. This Englishman was getting very much disgusted when suddenly a man arose in the furthest gallery, away up toward the skies and yelled, "Louder please! I cannot hear!"

The Cockney sitting down front stood up, turned around and said, "Did you up there say you couldn't hear?"

"Yes, I said I couldn't hear!" came the reply from the gallery.

"Then thank God and sit down!"

That was the way with our worthy brother. He had had his Special Services so he was ready to "Thank God and sit down" for the rest of the year.

But my friend kept right on all the year. He kept at it winter and summer. He was in and out of homes every day for one definite purpose and none other. It was the high and holy, and hilariously happy purpose of winning folks to Christ.

He was literally at it night and day.

"He's always got to see somebody for a few minutes," his wife told me one day with a smile of understanding. "He doesn't even stop to eat. He suddenly jumps up from the table and says, as he grabs his hat, 'I can just about catch Johnson, that young reporter in from his beat now!' and off he goes."

I knew her description of her husband to be correct. He knew the exact hour when he could catch anybody in that great city whom he was trying to win to the Master.

I have seen him jump on the running board of a truck and slide into a seat beside a driver whom he was trying to win to Christ. I have gone into a newspaper office and have found him, amid the whirl of the presses, and the relaxation that comes just after the paper goes to press, earnestly talking to the City Editor or a young cub. He has followed a golf player around the course talking Christ and golf intermittently. He has gone to high school commencements for but one purpose, and that was because there was a young fellow

in that crowd that he wanted for Christ. He invites young men to ball games for the purpose of talking religion to them, and those who are invited do not seem to object to his wooing.

It was through his magnificent ministry that I came to know that this constant ministry of evangelism was about the most exhilarating thing that I had seen.

I do not mean by making these comparisons that both cannot be done. I do not mean to depreciate the revival type. Indeed I was converted in an old fashioned Methodist revival meeting in which more than 600 others were converted. It was a meeting that started at the usual time; rain or shine; January first; to continue indefinitely; and this one continued for three solid months. I felt the tug of eternity at my heart. I felt the oppressive weight of an El Capitan on my soul; and that weight was sin. I felt a lost world about my neck. I ran, staggered down the aisle of the church and threw myself, rather than knelt, over the altar. In five minutes Jesus came into my soul with forgiveness of sins. A great wave of joy and glory passed over me with its physical concomitant. I felt as if an electrical wave with cleansing power had passed over me from my toes to my head and when it reached my mouth it leapt out like an electric spark and I shouted "Glory! Glory! Glory to God;" and looked up. There directly in front of me was my own father who had been praying and waiting for me to "come through!" So I know what that means. Thank God for all that it means; and meant; and shall continue to mean through the ages to come. But I doubt if most folks are to be reached with that kind of an evangelism today.

And in utter truth I will have to say, with a memory as keen as a sunlit morning, that following that three months' revival the church didn't do much else all year. Its doors were usually shut all week save on Sunday and then they were opened again. I am not saying this to criticize that dear man who led me into the kingdom. It was the only idea of church work then. The iron gates were locked on Sunday night and not opened until Saturday night. Today the church is open night and day all week.

The spirit of evangelism is running white hot all year. It is certainly needed in the summer as well as in the winter.

I have had some personal experiences that I feel ought to be put down at this point. I might pick out a hundred instances of personal work. I might point to a boy named Maurice Sumner who is now in a western college getting ready to preach the gospel of Christ.

I have heard him preach. I look upon that lad as one of the most remarkable public speakers, the most sterling soul, and most promising ministers of the eternal God that I have ever known. And I know it to be a certain thing that he has never been in what

is called a "revival." Every single bit of influence that has been brought to bear on his life has been that of personal evangelism through three ministers. In that same church I know of four life workers who are now in Panama or South America, one who is in the process of going to China; three who are going into the ministry; and five who are finishing college and who have so definitely settled the fact that their life work is to be in the church that nobody ever questions it any more. And every last one of them has been raised in a church that has never seen a so-called "revival service;" but that has had its altars kept white hot with the heat of a great personal evangelism and preaching.

I know of a wealthy man. He had a family of three beautiful little children. He was the most influential business man in the city. He was very gray with years. He had never given his heart to Christ and he had never come into the church. Yet he was a thoroughly good man.

I did not have any "special" services when I went to that church. I did however do constant evangelistic work with an invitation at the close of every service.

But finally through personal work he came into the church with his entire family. It was a beautiful sight. A year later when the Centenary came along he subscribed five hundred dollars a year to missions and as much to the support of the current expenses of the church. His spiritual life was quickened; his soul was saved; his home made more beautiful for he never missed a single Sunday of church services. And this all happened in that man's soul at the ripe age of 55 years.

Another case that I might mention was that of a prominent lawyer and member of the state legislature for years. He had never joined a church although he was the son of a Methodist minister. But through personal evangelism he came into the church; immediately gave up a twenty-five thousand dollar practice to go to France in Y. M. C. A. work and only recently I read that he had taken over the State Presidency of the Y. M. C. A. of California. Personal evangelism won Senator Benson to Christ and to the church.

Without being misunderstood I may no doubt be permitted to mention the actual numbers saved to Christ and high ideals by personal evangelism as compared with the old method.

As I remember it, when I was a boy the average revival service netted an average of about one hundred souls a year. It was considered a great service in an ordinary small town if a hundred were converted; with that significant and boasted about phrase "mostly adults."

Now and then there would come a meeting that stood out above them all and that was talked about over the entire state as something phenomenal. I have no contention with such meetings. I came out of one of them and I know eight or ten preachers who came out of one man's ministry who had such revivals. But he had nothing else. I never knew him to make a call. Certainly he never called at my

home that I remember. Yet I love him just the same.

Now for comparisons as to numbers. In one year at First Church, San Jose, I took into the church 325 members. True enough the Biedewolf evangelistic folks had been there. But not another church in the town connected up with anything like the number that we did. Why? Because they did not do the follow up of personal work that was necessary to get them.

In the present pastorate I have had the hilarious joy of seeing 50 folks a month, with now and then the number leaping to 90, come into the church, kneeling at the altars of the church, giving their hearts to Christ. It bids fair not only to keep up at this rate but to increase. That will mean in a year's time that 600 folks will have given their hearts to Christ. That equals the largest revival service I have seen from boyhood on and it comes in a more natural and normal fashion.

Methods and Modes

It is done efficiently. The modern church programme is one that finds the church open night and day. Everybody in the church feels a sense of responsibility about the final goal of all church work whether it be institutional or devotional; and that is to get folks to Christ.

Careful lists of strangers are taken at each meeting; whether that meeting is a social gathering or a religious meeting. These lists are systematically followed up by the pastors every afternoon. The first visit is purely social. The second visit is for the definite purpose of talking church matters over. The third visit is with but one end in view and that is the end of getting that person, or that family to give themselves to the church and to Christ. I have seldom seen a serious, sacred, sensible approach of this kind to fail.

Time and time again I have had the pleasure at St. Mark's of seeing entire families come into the church and kneel at the altars. Time and time again I have received Catholics and Christian Scientists into the church membership. Did we do it by fighting either church? No. We did it by "The Expulsive Power of a New Affection" coming into their hearts.

On the very Sunday that I am writing this article I have had the Christian fun of seeing kneel at the altars of St. Mark's, four entire families among a group of close to one hundred people who came into the church as a result of one month's work in personal evangelism. I have this day taken into God's church and into the fellowship of Jesus the Christ, enough consecrated men and women to form a new church all by itself if they are set aside for that purpose.

One method of invitation that I am using with success is this: I always give the invitation to accept Christ following every sermon and every prayer meeting. But on Sundays at the two services when folks do not come while the crowd is there I say, "If you are too timid to come while the crowd is here I want you to know that I shall be waiting at the altars of the church for half an hour after this service to talk with you about accepting Christ and coming into the church."

They come in answer to that type of an invitation when they will not, through sheer timidity, come in answer to the former invitation; even though they want to come most earnestly.

They come by scores. They come young and old; they come in entire families; they come earnestly and eagerly and deeply moved; some with tears in their eyes and sobs in their choking throats.

I stand at the altar and receive them; hear each story; get their names and addresses; having our secretary at hand to get the details on a card. I have been preaching in this church five solid months and there has not been a single service at which I have given this kind of an invitation that from two to ten and fifteen folks have not eagerly responded.

"But what about their public confession of Christ?" said a dear old preacher to me; a preacher who was a bit afraid that I was making it too easy for them.

"They make that the first Sunday in the month when I actually take them into the church membership," I replied.

"What do you mean? Do you have some further procedure in addition to taking their names as I have seen you do today?" he asked anxiously, a ray of hope coming into his face.

"Indeed we do. First, we write them a letter on Monday telling them that we are glad that they have expressed a desire to come into the church and to accept Christ for their Saviour. Second, I go to see them several times during the interim of the time they give us their names and the first Sunday of the following month when we formally receive them into the church."

"How do you receive them?" he asked.

"We have what we call a regular 'Ingathering Day.' It comes on the first Sunday of every month regularly as clock work. On that Sunday we receive all the folks who have responded to our invitations and our personal work during the preceding month. On that Sunday their names are read with the statement as to whether they come by letter or profession of faith and then all kneel at the altar of the church and acknowledge their new decision, their acceptance of the Christ and their new allegiance. I think that that covers your criticism and anxiety about their public confession does it not?"

"It most certainly does, my boy. That is wonderful!"

"Yes, and it works for today better than the old revival meeting worked in my day," I replied.

"Do you think so?"

"I not only think so but I can prove it. The personal evangelism way wins more souls per year; it wins them in a more normal and natural fashion; it wins them with a greater decision and power; it keeps them longer; and that it links them closer to the Christ and the church is my experience; in spite of the fact that I came into the church through a great revival and in spite of the fact that I love and respect all men who are doing revival work today, including Billy Sunday, Biederwolf, Young and a score of others. I count them as God's

good men and effective! But for downright, regular, steady and effective work for the church of today, the personal evangelism all the year around works best."

"Do you keep it up all summer?" asked my old preacher friend.

"Every month! Winter and summer the work goes on. It does not depend upon seasons or weather."

"Do they stick?" was the next question. I had been looking for this question long before it came.

"That they stick better than the kind coming in through revival services has been my experience; a much higher ratio."

"But how do you know; you say you are an enthusiast over the personal work type?" he asked smiling.

"I compare the type of my day with the type of my boyhood day. That is a more natural comparison. That is fairer than trying to compare a city-wide campaign like Sunday runs with the personal evangelism of a single church. I compare the work that is done in a single church that I know in a year with the work that grew out of the revival of one year in two churches I know."

"How do you do that?"

"Well, we will take the meeting in which I myself was converted. In that meeting six hundred were converted. The meeting lasted three months. Little follow up work was done. Many of them, in fact, perhaps, through the years, most of them slipped back. At least this thing is certain; that after that three months was over the work for the year was considered as pretty well finished by preacher and people; and that is a bad, a terribly bad state of mind to get into."

"Now take a church of today of like size. I shall take as many if not more people into the church. Every one of them will kneel at the altars of the church. It will mean as much to them. Their consecration will be as sincere. I will get as many preachers out of my crowd as the average old fashioned revivalist got out of his. I will get more life workers. I will get more consecrated business men; I will hold them in the church longer; I will come back and find them here twenty years from now in larger numbers than I can go back to my home town today and find as the result of the old type of revival."

It is the new plan for the new day. It is not going backwards but it is going forwards. It is taking human psychological laws into sane consideration. It is going forward with the rising sun in one's eyes unblinded; it is this, the glory and the glow of the "Exhilaration of Personal Evangelism."

Childhood is the basis of the future and I believe in religious instruction for American children. The future of the nation cannot be trusted to the children unless their education includes their spiritual development. It is time, therefore, that we give our attention to the religious instruction of the children of America.—Warren G. Harding, President of the United States.

PRAY FOR REVIVAL IN THE CHURCH

(As told by Rev. E. Gigue in "Prevailing Prayer," published in 1891, by the Stanton Printing Co., Grand Rapids, Mich.)

"In 1857, a city missionary in New York, bending low before God in prayer for the perishing souls about him, pleadingly cried: 'Lord, what wilt thou have me to do?' He daily reiterated the cry. His earnestness became intense. His faith took hold of the promises, and he rose to the expectation that hundreds and thousands would be converted to God. He had no idea how this would be brought about. He resolved on a noon-day prayer-meeting. On the twenty-third of September he was found in a room connected with the Fulton Street Chapel. He waited half an hour, when one person entered; shortly after another came in; then three or four others. With these six persons the prayer meeting proceeded and ended.

"One week after, in the same place, another meeting was held, at which twenty-four were present. The Holy Ghost was present, too. It was resolved that a meeting be held the next day, at which a large number were present. This was the beginning of the Fulton Street daily noon-day prayer meeting. The room soon became too small, and they moved into the middle lecture room. God moved upon the people, and soon the cry of the penitent was heard. The fire spread. Men felt impelled to pray, as by an irresistible impulse. Christians, without respect to denominational distinctions, rushed into and filled all places opened for prayer.

"The Union of Christians, engaged so intensely in intercessory prayer, struck the world with amazement. It was felt that this was prayer indeed. A love for souls sprang up. Sinners felt that it was awful to trifle in the place of prayer. It was felt that Christians obtained positive and direct answers to their prayers, and when they united to pray for any particular person that person was sure to be converted. The spirit of prayer increased, and in the fifth month from the beginning prayer meetings were held in churches, theaters, court rooms, public halls, work shops and tents, where crowds attended and filled the places. The interest rapidly spread to other cities—Boston, Baltimore, Washington, Richmond, etc.,—until the whole land received the rain. The most hopeless and forbidding were brought under its mighty power and saved."

Revival was needed in 1857. It was given in answer to prayer. It is more needed in 1922. It will be given in answer to united (Matt. 18:19, 20), persevering (Luke 11:5-10; 18:1), believing (Heb. 10:23-25; 11:6) prayer! Let prayer bands be formed everywhere to pray for revival. Let nothing hinder! Observe Watch Night and the Week of Prayer. Pray in private, at the family altar, in the public congregation, everywhere, for revival in the body of Christ!

"Revive thy work, O Lord! Thy mighty arm make bare; speak with the voice that wakes the dead, and make thy people hear!"

PATIENCE WITH A NEAR-WIT WON A FAMILY

Addressing the students of The Moody Bible Institute of Chicago recently on gospel music, Mr. Rodeheaver, "Billy" Sunday's famous choir director, said in part:

"Everything you do ought to tend toward winning men for God.

"There are always some old women who will want to sing in your choir, and want to have the front seats, and you will feel like rejecting them. Don't do it. You will have a poorer choir with them in it, but don't discourage those who want to sing. Sometimes their prayers will do more than the praise of some of the others.

"At one place where we held meetings, a boy sang in my choir who was not quite bright. He would never leave the tabernacle at night until he could shake my hand. It did not matter how many people were waiting to talk to me, nor how important the conference might be, he would come down and stand right next to me, and if I moved, he would too. He would stick around until the last man in the tabernacle had gone, in order to have the last chance to say goodbye. It was embarrassing at times, and it wasn't always easy to be patient with him.

"About the next to the last night of the meetings a man came forward to speak to me at the close. I had seen him come down the night before with his wife and five children, and all take the evangelist's hand and then sit down in the front row.

"He came to me and said, 'I just want to thank you for being so kind to Joey. He isn't quite bright and has never had anything he enjoyed so much as coming here and singing in the choir. You have been so kind to him, and he has worked so hard during the day in order to be ready in time to come here at night. He has urged and coaxed us to come too, and it is through him that my wife and I and our five children have been led to the Lord. His grandmother, and grandfather, 75 years old and an infidel all his life, have come tonight and now the whole family are converted.'

"Never show impatience. If you do one time, it may spoil the whole thing."

Replying to questions, Mr. Rodeheaver said: "Children's work is the biggest department in the evangelistic singer's work. After a few rehearsals, you can usually tell which of the children have good voices. Pick out some certain one and ask her to sing the verse of some song at the children's concert. She will go home to her parents all excited and tell them about it. They in turn will tell their friends and you will have quite a few there who would not otherwise come. The children's work is the beginning of all the other work.

"Always have some little unexpected thing on your program—a bit of verse, a story, or something to get the attention. If I were a preacher, I would change my order of service every Sunday, just to make it different.

(Continued on page 576)

Successful Evangelism

G. L. LASH, Beardstown, Ill.

I have been a reader of *The Expositor* for a number of years and would not attempt to do without it, but I realize that I have never contributed anything to it—only have received from it. Hence I am submitting some material which you may use or not according to your desires.

Evangelism or the winning of men to Christ and the church is my hobby, if I may use that term in connection with so holy a task. Evangelism is the supreme business of the Church and any church dies as soon as she loses her evangelistic fervor. Let a church be busy winning men to Christ and she will throb with life in all departments. Last year we added three hundred and two new members to our church. The question, of course, in which others are interested is not how many, but how was it done.

Having studied all phases of evangelism I venture, for the sake of other pastors whose hearts are anxious, to suggest a few essentials.

Organization

We may be sure that to secure the maximum results in any undertaking we must have well organized forces. Any unorganized group becomes a mob and not an army. We divided our city into ten Units. Each Unit was well organized having two Unit leaders, departments of evangelism, Sunday School, Stewardship, Epworth League, Mercy and Help. The evangelistic department made a survey of the field and tabulated the results, so that we knew not only how many were out of Christ and the church in this Unit, but knew who and where they were and many of the existing conditions so that we did not work blindly. Then we made our plans for cottage prayer-meetings in the several Units. One theme was treated in prayer-meeting and at least once every Sunday—that of the responsibility of personal interest of every Christian in the unsaved. All of this led up to a revival campaign which we held during the entire month of January. Organization of personal workers held as prominent a part in the campaign as in the preparatory work for the campaign.

The Campaign

There are a few essentials which cannot be overlooked in any campaign of evangelism if success is to crown our efforts. The first I have given, which is thorough and definite preparation. Four others I wish to name:

(a.) Music. We cannot make too much out of the music. It is vital. Just anyone as chorus director with any kind of songs will not produce results. I know some few singers who are good choir leaders but who are utter failures in evangelistic campaigns. The purpose of the choir leader in his preliminary song service is to create the atmosphere in which the preacher can bring his message. The men who know how to do this are rare enough in my judgment. Have a competent man; one who knows; rely on his judgment; let him study that phase of the service and be responsible for it.

(b.) The Message. Often too much stress

is placed upon the message. The paramount thing is that the message is evangelistic, sane, practical, full of the gospel of redemption, and throbbing with a passion for the lost. Successful evangelists, I have observed, preach three distinct types of messages which are as follows:

1. They preach to the Church until the Church is in the right condition of mind and heart to do her part in a campaign. You must have the prayerful support of the Church. This is seldom had by sarcasm and ridicule of her failures and inconsistencies, but rather by an appeal for a deeper consecration to the things most worth while.

2. Next come the messages intended to produce conviction of sin. Remember, no man wants to be rescued until convinced that he is drowning. So, no man will seek Christ until convinced that he is a prodigal. This type of preaching is the hardest of all. One can not afford to be radical, yet one must be plain, forceful, fearless.

3. Next come the messages exalting Jesus and proclaiming his marvelous love for the one who has missed the way. In my judgment no man can be a herald of the Great Evangel until he is consumed by the great passion for men which dominated the life of our Lord. We must love folks; our hearts must bleed for the prodigal. Unless we do we can not secure great results.

(c.) The next essential I suggest in the program of organization is a body of well organized personal workers. Workers cannot be chosen carelessly or indiscriminately, but prayerfully and carefully. Time and space will not permit me to enter into the discussion of this phase of the work. It is extremely vital and demands an article in itself. About ninety per cent of all the converts of all campaigns come through the personal solicitation of others.

(d.) Last but greatest of course is prayer. Pray all the time. Get the people to pray. Have set places and hours of prayer. Leave the church always open for prayer. "Without me you can do nothing." Write this on your mind. "Work like you've got it all to do—pray like you can't do a thing." Prayer brings victory. It will not come without it. I would that I could enter into this part of the work fully. You cannot have a revival that will have eternal results without prayer. Oh, I do not know why, but I do know that every great revival has been preceded by its Gethsemane. Pray-pray-pray.

With these simple methods I have always held my own meeting with great results. I have had about fifteen hundred conversions in the past five years. You ask what per cent of the converts stick? That brings us to another question. The conversion or decision period is only the initial step of evangelism. Too long the word evangelism had no greater meaning than decision for Christ. Decisions must be consistently and earnestly followed up until the whole life is claimed for Christ and the Church.

FAITH AND ACCEPTANCE

ERIC E. LEIBNER, Affton, Mo.

Two friends, while walking home from an evening service at a neighborhood church, engaged in an earnest conversation.

"Frank," said the younger of the two, "Can you explain to me what faith is? We are always told to believe on the Lord Jesus; to believe that he is our Redeemer. And I believe it, just as you and others do. But somehow my faith doesn't seem to make me happy or content, as I observe your faith makes you, and I am not sure whether I would really be saved, were I to die tonight."

"You believe that there is a God, don't you, George?" inquired Frank.

"Certainly."

"And that Jesus Christ is the Son of God?"

"I have never doubted it."

"You believe, further, that you are a sinner and therefore in need of forgiveness and salvation?"

"Yes, I do."

"You believe, also, that Jesus died on Calvary for your sins and now offers you His righteousness?" asked Frank.

"I think so," answered George, "for the Bible plainly teaches that and all of you profess to have found forgiveness of your sins through Christ."

"You believe all this, then why not accept it?" asked Frank.

"Accept it? How is that done? That is exactly my trouble," answered his friend.

"You have recently received some land as a gift from an uncle, have you not?"

"Yes, a good farm though a small one," said George, wondering what relation the farm could have with his faith.

"Did you accept it?" inquired Frank.

"Accept it? I should say I did."

"How did you do it? Did you take it with your hands?" continued Frank.

"Now you are joking. I merely took the

deed I received from my uncle and had it properly recorded in court."

"And the farm is now your property?"

"Surely."

"Are you so sure of your right of ownership, that you would be willing to pay taxes upon the land and build a house upon it?"

"I surely would, without the least hesitation. In fact it is my intention to build upon this land in the very near future," said George.

"Now," said Frank, "you are certain of your right of ownership of the land, because you received the deed from your uncle. Would you be as sure of this, if you had never seen the land nor met your generous uncle?"

"His written word would be sufficient for me," answered the other.

"You see, George," said his friend, "that is faith."

"But I still do not fully understand."

Frank produced a small pocket Testament and opened it under the street lamp to Acts 16:31, asking his friend to read the passage. George read the words: "Believe on the Lord Jesus Christ, and thou shalt be saved."

"That is the written Word of God, which guarantees your salvation," said Frank. "This guarantee is written and sealed with the blood of Jesus Christ. Can't you believe the Word of God, as well as you do the word of your uncle? Accept this salvation in the same spirit and manner, in which you accepted your uncle's gift."

"Now it is clear to me," replied George. "I had always thought that salvation must be given or shown to me personally, in some peculiar manner, so that I might be sure of it. I see now, that all I need to do is to believe God's Word as fully as I believe the word of my uncle. How simple it really is. Thank you for opening my eyes."

How I Had My Salary Increased

I am pastor of a country circuit of three churches, five miles apart, with a combined membership of about two hundred and fifty, quite a number of whom are children.

Previous to our coming here, the pastor received six hundred dollars and the use of parsonage. During the first day after our arrival, the finance board decided they possibly could pay eight hundred dollars. I was invited to make some remarks, and as I was an entire stranger did not know just what arguments to use to produce the desired effect. However, I had decided from my slight acquaintance and observation of their fine farms and homes that they could and ought to pay \$1,000, which was the amount assessed to them at the annual conference just closed. I put the proposition fairly and squarely to them, about the high cost of living, and traveling a circuit of this size. Finally they agreed to accept the assessment, though fearful of the result.

To me, it is interesting, as I look back over the past two years, to know how well we succeeded. As soon as we were installed in the parsonage, the three finance boards were called together and carefully made the assessment to each family. (The budget system, using duplex envelopes had been introduced by my predecessor). Some few objected to the increase, but before the year closed paid in full.

After looking over our new field we decided upon our course of procedure. We found the first thing necessary was to secure better attendance at the regular services. This we obtained by visiting, by opening and closing our services on time (a not unimportant element of success), and presenting to the congregation fairly and squarely not only the local needs but the general needs as well. There had been no evening services in any of the churches for years. We announced special meetings for Sunday evening, at the home ap-

pointment. In about a month the house was about full, mostly young people.

There were no organizations for either children or young people, hence no developed talent. We then began arranging special numbers for the regular service, by either children or young people. The Missionary Society among the ladies had at most about five active members. We announced an old-fashioned "wood chopping" at the parsonage, men to wield axes, ladies to prepare dinner, missionary meeting in the afternoon. At that meeting five ladies, who had persistently held out against the Society joined. An awakening came and now we have fifty-four members in the Society, who are doing splendid work raising money for the Church. A Mission Circle for the young folks has recently been organized, and the intermediate classes in Sunday School organized.

With attendance and interest increasing a miracle was performed. Aside from their regular assessment the members at the home class presented me with a check for \$265 toward helping me buy a Ford. The following Sunday another class, very small in numbers, gave me a check for \$30.

When the people saw that the work was prospering and that we meant business they gave gladly and generously. At the close of the first year, I read to them a financial report they had never dreamed of. They had given me over \$500 in presents, making nearly \$1,700 salary, \$1,000 more than they had ever paid before, and to all purposes they had paid over \$3,000.

At the meeting of the finance boards the second year they voted to raise the salary to \$1,200. We just closed one of the most suc-

cessful years of church work we have ever known in spite of the close times with farmers. We astonished ourselves when the final analysis showed almost \$4,500 paid to the various departments of church work.

We are launching the work for a third year. We are able after two years acquaintance to plan the work better. We found by actual count we had 64 families, 83 young people, some working for themselves, 53 children. We assessed every one even assessing the older children 5c per Sunday. They were pleased to have a part in the work.

We have prepared special sermons on tithing and laid emphasis upon it both by practice and precept, until we have several tithers, which, I believe, is God's plan. If every one tithed all would pay in proportion. We have divided the circuit into groups with a group leader. We can, in an hour's time, announce special meetings through this means by telephone.

Let me sum up what I believe have been the means to successful work both spiritually and financially the past two years:

1. Thorough preparation for each service.
2. Begin and close on time.
3. Systematic visitation.
4. Use group system.
5. Assess every member of the church, young or old, rich or poor.
6. Plan your work and work your plan.
7. Advise the boards but don't do their work.
8. Use all available talent.
9. Let no service close without magnifying the name of the Lord Jesus, our Savior.

Rev. H. E. Harwood,
Junction City, Ohio.

Pastor Radical United Brethren Church.

How to Dress Well on \$1,000 Salary

To dress well does not mean to be in the height of fashion, or to wear expensive clothes. To dress well one must wear clothes that are becoming to the individual.

I make my own because I cannot afford to have them made, and buying them ready-made there is usually something unsuitable about them. I buy just as good material as I can afford to, as I consider it cheapest in the end. Cheap material soon looks shabby and will not stand the making over that a good one will.

For winter dresses and suits I choose a color that is becoming and will stand a lot of wear without fading, as I make them over once or twice for myself and then for the children. I always avoid new colors which I think will not last, as most people know just what year a certain color was worn.

For wash dresses I avoid the colors that fade and look shabby after a few washings. For the summer, white is pretty and always comes from the tub like new, and looks well for most occasions.

I study my lines and try to choose what is suitable for my figure, not being very tall. So I seek for the pattern and style that gives me height. I also make most of my own hats and select a pattern that is not soon out of style and usually make them over.

I make my dresses with as few pieces as possible, as they generally hang and look better and are much easier to make over. There are fewer seams to unpick and press, and there is less waste. I put sufficient trimming on, but do not overdo it. I have hangers for all our clothing, as they help to keep it in shape and neat.

I had never done much sewing before I was married, but have picked it up since, and before our first baby came. It was a case of having to learn how.

I have washed, pressed, turned and pieced and laid the patterns this way and that way and then gone to bed tired out, and then laid awake for hours planning how I could make them come out.

Our oldest boy was over eight before he had a ready made overcoat or suit. I have bought new material for his wash suits, but his others I have made out of cast off clothing. One of my own dresses has been turned, washed, and made up three times.

I have made all the dresses and suits for the children—three of them—and people have often remarked how well and neat they looked. When people have discovered that I did all my own sewing besides all the house

(Continued on page 576)

Methods of Church Work

E. A. KING, Editor

The month of February is the shortest month of the year but it can be filled with a large number of Special Days. Lincoln and Washington make fine topics for sermons, lectures, socials, parties, etc., and this year we need to prepare for the observance of the Lenten season in February. Easter comes this year on April 16th and Lent begins March 1st. There are many things to be busy about this month.

* * *

In a previous editorial it was stated that the editor of the Methods Department was about to change his residence from San Jose, California, to Miami Beach, Florida. This change has been made and this editorial is written in the new parsonage that is located in a beautiful tropical garden within two blocks of the Atlantic Ocean. The church building is designed after the Spanish Mission style and is the first of a series of buildings sometime to be erected. The membership at the present time is small but the ministry is not limited to this smaller group. There are large numbers of tourists who through the hotels during the winter months and many of them are interested in the church. This is the only church in the city and it is therefore a community church. It is possible to work out many problems here and to build a strong Christian organization. From time to time accounts of our experiences will appear in these columns.

* * *

We are beginning to think about Lent and Easter. It may be well to call attention to the importance of emphasizing the spiritual life of the church. In a previous issue we requested answers from our readers to the question, "What is the matter with the church?" They are coming in slowly. It is interesting to note that most of the writers stress the need of spiritual emphasis, or the importance of personal religion. The membership of the church is not spiritually alive and that makes the work of the church difficult, because the church is a spiritual organization. Church leaders everywhere are feeling the desperate need of spiritual awakening. In the face of this let us so plan for Lent and Easter as to develop the largest possible results for the religious life.

* * *

It is gratifying to receive so many letters from our readers. Most of them contain words of appreciation for this department of methods. We occasionally receive letters of inquiry and some of these are from overseas. Please enclose postage for reply. Interesting methods you send may not be used at once, but they will appear in time. The success of this department is dependent upon your co-operation. Print the name of the city or town and state on your printed matter. Please change our address to 1618 Drexel Avenue, Miami Beach, Florida, so that we will receive samples of all you send out to your people.

A UNITED FORWARD MOVEMENT

We have before us two calendars from the Westminster Presbyterian Church of Dallas, Texas. One proposed a "United Forward Movement," the other shows it in action.

PLAN.

To enlist fifty or more members in a Campaign of Personal Evangelism to begin Sunday, February 6, 1921, and to continue for seven weeks, closing with Easter Sunday, March 27, 1921.

OBJECT.

To win a host of persons to Christ and into membership of our church.

METHOD.

A LEAGUE OF PRAYER. All members of the church are urged to enter this League, promising to pray daily for the success of this campaign and for the progress of the Kingdom of Christ.

The preparation of a CONSTITUENCY ROLL containing names and addresses of those not now professing Christians, but who are more or less interested in Westminster Church, or its organizations. This list will be at once an challenge and a task.

TIME LEGION.

The enlistment of at least fifty, and as many more as possible, of our members in a TIME LEGION, who will agree to give a minimum of two hours a week to a definite, organized form of Personal Evangelism, taking the names that are assigned to them and going out to these unsaved with an earnest invitation to accept Jesus Christ as Saviour and to confess him before men. This is the HEART of the whole program. It is getting back to apostolic methods.

CO-OPERATION.

The success of the plan depends upon the hearty support and co-operation of all the church, its pastor, the session, all church officers, Bible School, young people, men's brotherhood, and women's organizations. It means making the energies of the united church all bend toward the accomplishment of this object for the seven weeks of the campaign.

APPEAL.

There is nothing novel or startling in it. It is simply a call to definite, unselfish service. We appeal to every member of the church to enter the League of Prayer and also to enlist in the Time Legion for personal work. The whole program will be launched at the morning service Sunday, February 6, 1921, if approved and adopted by the church.

Some few weeks after this plan was suggested and studied it was adopted and put into operation. The following blanks were printed on the last page of the church calendar and submitted to the people:

The interest in this Campaign is so evident that it cannot but succeed. Sign the first two blanks and become an active worker. Fill in

the third blank so we may have a working list.

LEAGUE OF PRAYER

I hereby enter this League of Prayer and promise to PRAY EVERY DAY:

- 1. For the success of this Campaign in this Church.
- 2. For the progress of the Kingdom of Christ in all the world.

Name
Address

TIME LEGION

In the service of Christ, my Master, and under the direction of the Pastor and the session, I agree to give a certain definite portion of my time each week during February and March, 1921, to definite personal effort in persuading others to accept Jesus Christ and to enter upon the Christian life.

Name
Address

CONSTITUENCY LIST

Prepared by

On this list write names of those not members of this Church, but having some one in the family a member. In space for "Remarks" please carefully indicate full information of each member of the family listed, as "father," "mother," "wife," "husband," "boy," "girl," "young man," "young woman," "place of employment," "if member some other church, what one," etc. Also write names of those inclined toward this church, but who are not members.

Family Name
Street Address
Names of those not members of Church
.....
.....
.....
.....
Remarks

LENTEN FELLOWSHIP CANVASS

Emmanuel Church, of Watertown, Conn., began the Lenten season with the women of the church making a social and fellowship canvass of the parish. A complete list of the families in the parish was prepared and divided up and 15 teams of women went out two by two to leave in each home a printed program of the services and get people to come out to the services. The canvass was made in three afternoons and reports were given at the prayer meeting. The services were better supported than for years.

Emmanuel found its Good Friday service a year ago so helpful that it will have the same this year. An illuminated cross is placed on the platform and a lighted cross above the organ and choir. In the light of these crosses, with the other lights out the pastor reads the story of the crucifixion, together with the hymns of the church in which the cross is the

central theme. The vested choir sings the hymns which the pastor has read. There is no address no announcement.

"THE ASCENT TOWARD EASTER"

The phrase used above is a good one for the present hour. If you print the four words on your calendar, beginning March first, you will at once catch the people's attention. Rev. R. C. Brooks, formerly of Berkeley, Calif., organized an "Every Member Forward Fellowship" for his church. His statement of the purpose of "The Fellowship" is as follows:

Every Member Forward Fellowship
"To every man his work."

We have begun "the ascent to Easter," a period widely used for deepening the spiritual life and enlisting people in the work of the kingdom of God. The only hope for the world is a more complete embodiment of the spirit and the ideas of Jesus in those who have found the way of life through Him, and through their influence in all the relationships of life. The pastor and the deacons after conference and prayerful consideration, have decided to ask all the members of the church and congregation to join in seeking the following objectives in this period of large opportunity and grave responsibility.

1. To develop a more intelligent and victorious faith by daily meditation and prayer. Our fathers and mothers knew their Bibles and were strong. Let us follow Christ through the crises of the closing days of his triumphant life, by reading that part of the gospel of John which deals with that period. Daily readings will be suggested on the calendar each week.

2. To make our worship together more constant, more whole-hearted and more prayerful. Will you not help to make each of the three weekly meetings contribute in larger measure to our mutual inspiration and usefulness?

3. To dedicate ourselves in daily prayer for this church in all its responsibilities, for the work of our Berkeley churches, for our city, our country, and for our deeply troubled world.

4. To add to our fellowship as many as are willing to join in a united effort to make ourselves and our world more righteous, more trustful, and more Christlike and to do all in our power to make the church helpful to all, a place of unmistakable Christian friendliness and service.

GOOD LENTEN SERMON TOPICS

Rev. Harley H. Gill, Stockton, Calif.

- "The Road to Jerusalem"
- The Road of Settled Purpose.
- "The Road to the Temple"
- The Road of Song.
- "The Road to Gethsemane"
- The Road of Supplication.
- "The Road to Golgotha"
- The Road of Suffering.
- "The Road to Emmaus"
- The Road of Spiritual Triumph.

HOSPITALITY WEEK

An event eagerly looked forward to by the "shut-ins," sick and other members of the First Congregational Church of Toledo, Ohio, is hospitality week, held in the spring. The Deaconess Board, with an efficient chairman, secretary and treasurer, have the program in charge. The deaconesses, each with a group of ten women, call upon the entire membership of the church, leaving a greeting and an invitation to attend services.

The plan has been worked out as follows: The entire membership having been divided among the deaconesses, each deaconess asks ten women to help on her list and to these women are given a certain number of calls to make. This plan is usually worked out during Lent and is a wonderfully effective method of working up an interest in Lenten activities that lead up to Holy Week and Easter.

The calls have been systematized, grouping streets and numbers, so that a person calling will have her ten or five calls all on one street or in one location. On Monday morning of Holy Week all who are to make calls assemble at ten o'clock in the church, for a brief word of prayer by the pastor.

In making calls, if unable to find any one at home, the personal card of the caller is left with the church greeting. The chairman keeps an accurate list of members, so if any one is forgotten or overlooked, she can quickly rectify the mistake.

A CALL TO COMMUNION

Too many of our church members have lost their interest in the Communion service. In some churches people remain away from church on Communion Sunday! Why is it? We suspect that its deep, mystical meaning has become dim. The materialism of life that tends to throttle or kill the spiritual sense seems to have done its work.

As we are looking forward to Lent and Easter there seems to be a chance, once again to try to arouse our people to the higher values of communion. The following "Call to Communion" comes to us from Rev. Albert W. Palmer, of Honolulu.

The Sacrament of the Lord's Supper is the most hallowed and mystical of all the acts of Christian worship.

Some things can be said in symbols which are too deep for words—who can measure the symbolism of a wedding ring or tell all that a scarred and battered battle-flag means as it is carried by?

So the Communion Service is a symbol.

It brings back to our memory how Jesus lived and ate with his disciples in simple human fellowship. After the day's work was over they gathered with him around the simple peasant fare in some quiet room. They told him the events of the day, and awaited his word of praise or correction or enlightenment. Over and over again he revealed himself to them in some new way in the breaking of bread.

Jesus took the elements of this simple meal and made them abiding symbols of his giving

himself in life and death for the salvation of the world.

This Thursday evening at half-past seven we shall observe this sacrament of the Lord's Supper. All who love the Lord Jesus Christ in sincerity and truth regardless of denominational name or affiliation, are earnestly invited to share in this sacred ceremonial. Thursday evening of Holy Week is an especially appropriate time for observing the Lord's Supper, for it was on the Thursday night before the crucifixion that Jesus instituted it with his disciples in the upper room.

Come as those who would find inner peace and spiritual comfort in the Master's presence. Lay your burdens at his feet and go back to the tasks of life illuminated and renewed in spirit. Come as those who would dedicate themselves anew to all high purposes and holy causes and receive strength and courage for the exacting but noble and soul-awakening days in which we live.

THE MEANING OF LENT

As Lent begins the first day of March it is necessary to present the matter in February. Ash Wednesday is March 1st, Easter is April 16th, Palm Sunday is April 9th and Good Friday is April 14th.

Rev. I. Hess Wagner, D. D., pastor of Trinity Lutheran Church of Somerset, Pa., issued one of the most interesting folders about Lent we have ever seen. His dates are those of 1920.

The Lenten Call

As pastor and people, we have completed eleven series of Lenten services. How these services have grown in interest and helpfulness during these years! And now I am asking you to rally for a period of special devotion and service in the church during the Lenten Season of 1920, which begins Ash Wednesday, February 18, and ends at Easter, April 4. Special services will be held at 7:45 o'clock each Wednesday evening of Lent and every evening of Holy Week.

Start Right

Let every member, old and young, with whom it is a physical possibility so to do, resolve to attend the first Lenten Service on Ash Wednesday evening, and if possible, attend every service of the series. Let us start, as well as end, these services with boundless enthusiasm.

Personal

Make these services take precedence over all other engagements. Put your church and her services first. Pray daily for yourself, your pastor, the church and the unconverted and indifferent. Read and meditate daily upon the Word of God, especially the record of our Saviour's life and Passion. Always try to bring some one with you to the services. Seek to encourage some one to make a profession of Christ.

The Object

The object of the Lenten Services is twofold: To strengthen and deepen the spiritual life of us who have confessed Christ, by a special period of humiliation, preaching

of the Word and meditation on the Passion of our Lord; to win others for Christ and his Church.

Lenten Daily Offering

Permanently associated with the observance of Lent is the idea of sacrifice and self-denial. Lent is the celebration of the sacrifice and self-denial of the Son of God on our behalf. The self-denial offering is a symbolic appreciation of this fact. Our daily sacrifice of giving is a daily reminder to us of the Lenten season and its duties, and our gifts further the work of our crucified Lord. Use the box or envelope provided for the self-denial offering.

History and Prophecy

This offering has been a part of our Lenten observance for the past three years only. It has grown by leaps and bounds as the people have recognized its spiritual and practical significance; no one feeling that he can properly rejoice in our great Easter offering unless he has had some part in it.

Amounts Given

The boxes returned showed that most had given a regular amount daily. The regular daily amounts given were twenty-five, twenty, fifteen, ten, five, two and one cent. Other boxes showed that odd amounts of change were daily placed in the box. Others indicated a lump sum was placed in the box at the end of the season, a method which helped the offering but did not have the same significance to the giver as if given daily. Some boxes represented the price of some pleasure, entertainment or luxury of which the giver denied himself during Lent.

Its Importance

The daily Lenten offering has come to be one of the important offerings of the year. It removes the necessity for our former annual offering for the relief of any needy ones in the congregation. It is a general fund to make up deficiencies here and there. It has helped annually to do things for which a special offering would have been needed but for this. Not less important is its spiritual value if the offering is engaged in daily with the proper spirit.

SOMETHING NEW IN MITE BOXES

The Edwards Folding Box Company of Philadelphia, Pa., manufactures a series of unique folding boxes for church use. Millions of dollars have been raised through the use of such boxes. They were originally used during the Lenten season, but now they are used throughout the year. They have a patent inside protector which prevents the removal of money without destroying the box. The boxes are made in different shapes. One represents a coal box, another a piano, another an altar. There are some in the shape of a cradle. These are very attractive and will be used extensively this coming Lenten season. The cost is \$3.00 per hundred or a little more. Write for information to the Company at 27 North 6th St., Philadelphia, Pa.

DASHED TOGETHER

A good suggestion comes from the church calendar of the Mount Pleasant Baptist Church, Ambler, Penn. The pastor wishes to run a department of "news" made up of all sorts of items and does it tactfully in a paragraph called "Dashed Together." Each little item is separated from its neighbors by a dash! Try it yourself.

GIVE A SOUVENIR

Rev. W. H. Hopkins, of Manitou Springs, Colo., held an "Enlistment Day" which he called "My Church." He advertised that he had 100 copies of the beautiful post card message "My Church and I" that he would give to the first 100 persons present at the church service. It was a communion service and the gift was appropriate to the occasion. At the same meeting he completed the membership of the "Go to Church Band" and told a story to the boys and girls who came.

A GROUP OF LENTEN THEMES

Those who are going to use the Lenten season for the deepening of the spiritual life will need to make preparation in February. We have come upon six sets of topics that are unusually interesting and give promise of rich results. We give them here in outline:

Used at Fall River, Mass.

If there is a God—What Then?
If the Soul's Life is Endless—What Then?
If the Bible is From God—What Then?
If Righteousness is Right—What Then?
If Sin is to be Punished—What Then?
If God is Ready to Forgive—What Then?
If Jesus Christ is Divine—What Then?
If there is a Holy Spirit—What Then?
If Christ Died for Men—What Then?
If Salvation is Real—What Then?
If Christ is to be Our Judge—What Then?
If Christ Rose from the Dead—What Then?

Used at Brookline, Mass., Harvard Church

Christ as Loyal Jew.
Christ as Prophet.
Christ as Friend.
Christ as Sufferer.
Christ as Redeemer.
Christ as King.

Used at New Britain, Ct.

Sunday mornings. Theme: The Church and an Inclusive Faith.

Celebration of the Communion.
The Many-Sided Life and Religion.
The Church and Emotionalism.
The Church and Intellectualism.
The Church and Ecclesiasticism.
The Church and Asceticism.
The Church and the Power of the Resurrection.

Midweek meeting. Theme: The Vision of Life through the Christ.

The Vision and the Desire.
Dissatisfaction and Penitence.
Decision and Confession.
The Way—Temptation and Sin.
The Way—Trusting and Obeying.
Rewards—Christian Satisfaction.
Service—The Proof of the Risen Life.

Used at Oakland, Calif.

Theme: Putting Religion Into Life.

Small Vexations and How to Meet Them.

Face to Face With Illness.

The Secret of Rest.

How to Get Along With Other People.

The Joyous Pilgrim With the Singing Heart.

Materlinck's "Mary Magdalene."

Physical vs. Spiritual Power.

ILLUSTRATED PUBLICITY

A very fine piece of publicity has come to us from the Waveland Avenue Church of Chicago. It is a large four page folder printed in red and black carrying a whole lot of news about the church. It is illustrated.

There are pictures of the pastor, the chorister, the Sunday School superintendent and a large picture of children of the Sunday School. There are pictures of a boy scout, a camp fire girl, the Woman's Society, the organist, director of girls' chorus, and the choir. The Young People's Society comes in for illustration also. There is a picture of the church's brass band, a member of the bowling club, etc. The paper, "issued as occasion requires," is called the "Dynamo." Across the top are the words, "A Home-like Church for You and Yours." The next line carries the words, "Our Message: The Good Old Fashioned Gospel."

Such a paper is bound to attract attention. If you wish to see a copy write to the pastor for one. Rev. E. L. Reiner, 3700 Greenview Ave., Chicago. (Enclose postage.)

ONE WAY OF UTILIZING "COMICS"

Instead of wasting energy in futile attacks against "comics" in the newspapers, L. E. Strode, of the Business Men's Class of the Presbyterian Church at Girard, Kansas, utilizes them in the service of the church. This class issues a snappy publicity sheet attracting members and outsiders to its Sunday morning sessions in the basement of the church. It utilizes reproductions of popular "comics" with a Sunday School application. For instance, a recent issue reproduced a sketch of Mr. Jiggs, of "Bringing Up Father" fame, showing Jiggs saying, "Maggie, can I go to Sunday School today?" On the opposite side of the page was a sketch of Maggie without her rolling pin responding, "Sure, you can go to the Business Men's Class at the Presbyterian Church." Mr. Strode reports that the church has gained a great deal by using the helps of the Presbyterian Publicity Department, supplemented by local original methods such as above related. "It pays," says Mr. Strode, "to advertise in the Lord's work just the same as in anything else. Our printed appeals have to be different. Our use of cartoons brings out members of the Jiggs and Maggie family that are usually pretty hard to reach."

The organ prelude is a "call to worship." Its noble music will enrich our souls, soothe our aching hearts, lift us out of this world if we will but listen and pay it the respect deserved. It is Sunday—The Lord is in His Holy Temple.—Exchange.

A USEFUL SOUVENIR

Rev. Ernest A. Elwell, of South Berwick, Maine, has issued a fine piece of blotter publicity. He calls it "An Absorbing Souvenir." It carries a picture of the minister, the Meeting House and the parsonage and looks like this:



THE MEETING-HOUSE



THE MINISTER



THE PARSONAGE

AN ABSORBING SOUVENIR

Blot out your mistakes with this Souvenir

But don't blot out of memory "the old Church"

The Baptist Church, South Berwick, Maine

REV ERNEST A. ELWELL, Minister

The Church Where the Whole Family Feels at Home

EFFICIENCY ON TRIAL

A short time ago the editor of this department was invited to a Rotary Club dinner. It was a turkey dinner but the main point of the two hours spent at the tables was not the food, but the program.

The president of the club called the meeting to order and stated that a very serious accusation had been made against the club by the International Organization. The gist of the complaint was that the members of the club were merely "chair-warmers." They did nothing but eat and enjoy themselves. He said there was much more to the complaint, in fact, it was so serious they had decided to put the club on trial.

A committee had arranged a trial to be staged then and there. One prominent business man was made judge and all the other proper court personnel was arranged. The clerk of the court read the indictment. We do not remember it all, but in part it stated that only 15 per cent of the members work. 85 per cent of the membership is dead from the neck both ways! Not more than 15 per cent of the membership know anything about the principles of Rotary. Only one hour a week is given to Rotary and 30 minutes of that is devoted to eating! New members are not instructed. The monthly Rotary magazine is not read. Programs of jazz are preferred to solid, serious discussions! Then the clerk said that the most serious thing is the fact that the members leave all the responsibility for the club to the officers. Only 50 per cent of the members pay their dues voluntarily.

A jury was selected and witnesses were called. They were questioned and their testimony proved the points charged in the indictment. Even the witnesses called by the defense made a poor showing. Taking the trial as a whole it was one of the cleverest things we have ever seen. It was educational in its nature, and it was a complete expose of the weakness of the organization. It was a powerful critical commentary on the weakness of human nature.

Many of the men who were there were church men, but it is doubtful if they found themselves thinking along the same lines as the minister thought. If you change the name of the club to that of most any church you would not need to change anything else in the program. It is well known among church efficiency experts that the weakness of the church is to be found in the same place as it was found here.

Our purpose in writing this story is to suggest that some of our readers who have dramatic ability work out a play that involves the same principles as are presented in the above and pass it on to the brethren. During the days of the Laymen's Missionary Movement, and the Inter-Church World Movement and our various denominational drives we undertook to do this thing by holding conferences and making speeches, preparing charts and all that sort of thing. A play like this would carry home the great truths better than anything else. Who will be the first to produce it? Make it not over 2,000 words, and The Expositor will pay \$12.50 for it. Try it out before sending it in.

MONTHLY SOCIAL GATHERINGS

At Albany, Oregon, there is a Presbyterian Church that holds its mid-week service once a month as a social gathering. One-half an hour is devoted to visiting and then the pastor conducts a short devotional service. Various topics are discussed at these meetings including missions. One program was conducted by the Choir followed with a devotional meeting conducted by the pastor. The regular prayer meeting is held during the rest of the month as usual. This method gives variety and serves to interest many different kinds of people.

INVITATION TO EVANGELISTIC SERVICES

The following phraseology may interest some of our readers. We have never seen an invitation just like it. It comes from North Bloomfield, Ohio. After stating the fact of the meetings, the place and preacher, Rev. C. W. Peters, the minister, says:

"Good music, comfortable room, Christian fellowship. Nothing exalted but Jesus Christ, nothing condemned but sin. Free from tricks that might embarrass anyone.

"If you are not a Christian you ought to be, and this is your opportunity."

TEACHING THE BIBLE FROM THE PULPIT

At the Dundee Presbyterian Church, Omaha, Neb., the minister is doing a fine piece of teaching through his Sunday morning sermons. The calendar makes the following announcement: "The pastor will preach a series of morning sermons showing the pathway of redemption as it runs through the Scriptures. These are growing out of the Teacher Training Course which he is preparing for certain high school classes in the Bible School. The plan of this course is to give a comprehensive, connected story of redemption in forty lessons, and to incorporate with the actual study of the Bible, the essential principles of teaching, driving one nail home each day. About fifty are studying the course at present.

The key to the whole course of lessons and of sermons is, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31. The sermons may not be just in order, but the relationship will be shown. A start has already been made. Abraham, Jacob, Joseph have given us their lessons and revealed God's developing plan. So it will be of the Bondage, and the Wilderness Journey and on through. We uncover our head in awe as we see "the one increasing purpose that through the ages runs." That purpose being "To save his people from their sins," and to keep them from sin, and to fit them for the eternal habitations."

THE BLESSED MIMEOGRAPH!

What a world of service the mimeograph has rendered! Ministers could hardly keep house without it. It has been improved and perfected until it is now nearly perfect.

The last demonstration of the value of this duplicating device comes to us from Omaha, Neb. Rev. A. K. Walborn is the pastor and the editor of "St. Luke's Postgram," a large four-page paper with an artistic heading done, probably, on the Rotaspeed. The paper carries a poem, announcements, and a careful catechism on a booklet about church methods.

Our reason for mentioning this piece of church literature is to emphasize the fact that any minister can reach the members of his parish if he is determined to do so at little cost in money, yet with considerable expenditure of time and energy. There is need of getting information to the people.

THE "ELGIN PLAN" FOR PRAYER MEETING SUCCESS

"The Baptist" tells us a rather remarkable story of a successful prayer meeting plan that was carried out by Rev. A. D. McGlashan, of Elgin, Ill.

"Fourteen meetings under this plan," says "The Baptist," "covering two periods of eight and six weeks, respectively, have increased the attendance at Wednesday night prayer meetings at the First Church from about twenty-five persons to an average of about 225.

"I wanted to bring my people closer together," Mr. McGlashan says, "I wanted my people to feel that prayer meetings could be made popular, pleasant services, but, at the same time, decorous. The meeting is made up of activities designed to appeal to the physical, spiritual, intellectual, recreational and dramatic interests of persons of all ages, and these activities are arranged in such sequence as to produce the most impressive effect.

"The meeting opens with a supper in the church parlor at 6 o'clock. The supper is served to adults at 25 cents each and to children for 15 cents. At the conclusion of supper, while the room is being cleared of tables and chairs, everybody sings popular or humorous songs. This continues until the room has been cleared, after which, at 6:40 o'clock, games are played. The games are so arranged as to produce the most mirth possible. At

a recent meeting the chief attraction was a kiddie race between a school official and a lawyer. During the games in the parlor of the church, the children are taken to another room, where games are played and stories told.

"At the conclusion of the games, usually about 7:10 o'clock, every one present gets his or her chair and sits around a curtained platform, for the "missionary dramatic half-hour." This consists of a play dealing with missionary work in the home or foreign field. During the series of meetings just closed, the home field was depicted.

"At seven-forty-five o'clock while the children are being entertained at a "story hour" upstairs, a hymn is sung in the church parlor, following which the prayer hour starts. The chief feature of this activity is a discussion by the pastor of a chapter of one of the books of the Bible. The meeting closes about 8:30 o'clock."

ORGANIZE A "P. A. C." SOCIETY

The Porter Church calendar (Brockton, Mass.) carries the following paragraph:

"Elected to membership in the P. A. C.: A member of the congregation who has volunteered to take the Pastor in his auto next Friday afternoon to call on some of the more distant homes in the Parish. Membership in this fine organization is still open."

We have every reason to believe that "P. A. C." means "Pastor's Automobile Club." The idea is not new, but we never saw it put so interestingly before. It leads us to say that for several years we have been a member of such a club. In two churches where we have served as pastor there have been people who have assisted with their automobiles. Usually these helpers have been young women who had the use of machines. We made a sort of contract with them. Whenever we wished to go out calling on people who lived at a distance we phoned to the driver's home and stated our need. If for any reason the trip could not be made the answer was to be frankly, no. In this way we always felt free to ask and no one was embarrassed if the engagement had to be postponed. In this way two things were accomplished. The young women found a delightful way to serve the church and the aged, newcomers, and the people on the outskirts were visited. In these cases there was no cost to the minister because the time and gasoline were donated.

One day a young business man offered to give several afternoons taking the minister out, but he became restless waiting, while calls were being made, and finally said he would rather make a donation towards a church machine for the pastor's use than ever take him out calling again! He considered it a waste of time! Perhaps that is one good way of waking up the laymen. There is no good reason, however, why a "P. A. C." should not exist in every church these days.

SPEAK UP

Chemistry Professor. "Name three articles containing starch."

Student. "Two cuffs and a collar."

HOW ONE MINISTER GETS THE BIBLE INTO THE PUBLIC SCHOOL

A very interesting letter has come to us from Rev. Ira J. Lapp, of Miami, New Mexico. It is so good we reproduce it here:

Perhaps it would be interesting and helpful to The Expositor readers of your department to know of our work here at Miami relative to religious (week-day) education. Leaders everywhere are working on the problem of correlating religious instruction with the public school curriculum. I as pastor of the Church of the Brethren am giving courses in Hebrew History and Ethics in the Miami high school which receives regular credit. I am not paid out of the school funds but by the church as pastor. The courses are offered as electives but I am happy to say that the strongest students of the school are taking advantage of the opportunity. This is the second year of our work along this line.

MAKING THE LORD'S SUPPER MEMORABLE

At Winter Hill, Mass., the Brotherhood secured a famous artist to describe his painting "The Last Supper" at the evening services leading up to the crucifixion. On the final night of the programs the artist spoke of the events that led up to the crucifixion and when he was through the Lord's Supper was partaken of by 300 people. It was a wonderful experience.

When this cannot be done (every church does not have an artist member) a good substitute is a stereopticon and beautiful art pictures or the moving picture if you can get Kalem's "From the Manger to the Cross." Pictures and appropriate music create proper atmosphere if properly handled.

INCREASING PRAYER MEETING ATTENDANCE

Rev. D. A. Pitt, of Norwich, Conn., tried a novel plan that materially increased the attendance at his prayer meeting and also aroused interest. One night he asked all the people in the church who had joined the church under the pastoral care of his predecessor to come to prayer meeting and sit together in a section reserved especially for them. On the following week he selected those who had joined under another former pastor and so on week by week until he had covered all the previous pastorates.

A MONEY SAVING DEVICE FOR MINISTERS

Rev. L. G. Perry, Dexter, Maine.

Make your own hectograph and save \$5.00. Mix three ounces of white glue in eleven and one-fourth ounces of water. Use just enough water to dissolve the glue at first and add remainder after glue has been dissolved. (Be sure glue is all dissolved.)

Warm fifteen ounces of glycerine (1 pint) and mix the two while warm, stirring well. Be sure and not get the mixture hot. Add 15 drops of carbolic acid to prevent molding. Pour into a shallow pan 10x12 inches and let it cool twenty-four hours. Use hectograph ink only. Make your copy on hard

glazed paper and place on hectograph and let it remain five minutes. You can then make thirty or more copies by placing your papers upon hectograph. Use a soft finish paper for duplicates. You can buy hectograph ink or hectograph typewriter ribbons from almost any typewriter supply house.

HOW ONE CHURCH REACHES THE FOREIGN BORN

A few months ago we came into contact with Rev. James D. Dingwell, pastor of the Central Falls, R. I., Congregational Church. He is a forceful man with a fertile brain, and he made up his mind that he would make the church a factor in the midst of a great foreign population. He is something of a genius. Not every man could do what he has done, but any minister, similarly located, would do well to study his methods. A very interesting story of Dingwell's "Civic Theatre," as he calls it, was written for The Congregationalist by Dr. Henry A. Atkinson.

The Civic Theatre of Pawtucket, R. I., is six years old and is recognized by all the leaders of Pawtucket as a vital part of the community life. It is situated in a community which is one-third to one-half foreign born or of foreign parentage. Its appeal is made in seven languages.

The Civic Theatre is a motion picture house seating 1,500 people. Socially it is the center of attraction for 1,500 to 1,800 foreigners every Sunday night who gather there to sing and see together. Educationally it is Pawtucket's best instructor in citizenship. Spiritually it is teaching men the lessons of brotherhood by practical service.

Its chief concern has been to reach the non-English speaking peoples of the community. Moving pictures of a distinctly patriotic and educational nature have been one of the principal means of instruction. In addition, good music and brief addresses, by prominent educators and citizens, have greatly helped in the realization of the things aimed at. Invitations to the non-English speaking people have been issued during each annual series of meetings in seven or eight different languages and Mr. Dingwell, though not professing to be a linguist in the technical and classical sense, welcomed the great audience of nearly 2,000 people two years ago in seven different languages.

Those who have studied the movement carefully believe that the Pawtucket method should be tried all over the United States. Write to Mr. Dingwell and ask him to tell you more about his work. (Send postage for reply and mention The Expositor.)

THE CHURCH AND NEWSPAPER

"The El Paso Herald," El Paso, Texas, has a very efficient church section. In a recent Sunday issue we noted nearly a full page devoted to church news. In addition to this department there is a sermon feature. It is called "Sentence Sermons by El Paso Ministers." There are 13 sermonettes, each consisting of three or four lines, signed by one of the pastors and the name of his denomination. The paper also prints a complete sermon by

one of the local ministers chosen by the newspaper.

There are great possibilities for good in such use of the press by the churches. If the ministers of the city would organize for Christian propaganda purposes and co-operate with the city editor a most helpful program would result.

A PAMPHLET ON MOVING PICTURES

The Abingdon Press has issued a small pamphlet of 75 pages by Roy L. Smith, with the above title, growing out of the author's experience with films in the Simpson Methodist Church of Minneapolis. It contains a vast deal of information upon the subject both for the churches that are planning the use of such pictures, and also for those who are already in the business. A final chapter entitled "The Trailer," among other things gives a long and quite complete list of distributors of non-theatrical films.

QUESTIONNAIRE BRINGS FUNDS

The budget of the First Presbyterian Church of Lexington, Mo., was over-subscribed through the use of a questionnaire which was mailed, with stamped and addressed envelopes, to each member of the congregation. One of the questions asked was, "What is the best method of raising money necessary for church purposes?" The every-member canvass, the questionnaire method and the giving of pledges at congregational meetings were suggested as possible answers. A blank was left for suggestions of other methods. Following the questions was a statement of the member's account with the church. The letter accompanying the questionnaire told of the financial condition of the church and stated that the information asked for would be regarded as confidential. A second and a third letter was prepared to follow up the first letter and the questionnaire. The third letter, however, never was sent; the results produced by the first and second made it unnecessary.

A "NON-STOP CONTINENTAL AIR RACE"

Rev. John F. Cowan

A new form of class membership contest is suggested in the above heading. Have two miniature airships, such as children play with, suspended by wires near the ceiling of the class room. They are to start simultaneously, one from the Atlantic and the other from the Pacific for a non-stop flight across the continent. The boys may man one ship and the girls the other; or you may appoint captains and "choose sides" for the two teams.

The rules are that each new member recruited counts so many miles in the flight, 100 or as many as desired. Placards may be hung from the wire indicating the chief cities on the route and distances. If either ship's crew fails to enroll any new members in a given week, that counts a "forced landing" against it, which sets it back 500 miles.

The ships are to be slid along the wires each week to indicate the progress made during the week, very much after the fashion of the automobile races that were so successful a few years ago.

RED-BLOODED CITIZENSHIP

Rev. W. H. Evans, Ph. D., Sandstone, Minn., used February for a series of citizenship sermons. The topics are as follows:

Feb. 5th—Our Debt to the Constitution.

Feb. 12th—The Immortal Lincoln.

Feb. 19th—America: Another Name for Opportunity.

Feb. 26th—Washington: What We Owe the Founders.

FEBRUARY: YOUNG PEOPLE'S MONTH

There came to us sometime ago a very interesting February program. We copy it verbatim except the dates have been changed to fit this year's calendar:

Plans are being formed to make February a memorable month in our church, and programs of very special interest to the young people are being arranged for each Sunday evening. Besides unusual arrangements for other features of the services the central theme of the sermons will be Life Service, in an endeavor to help young people answer the question "What shall I do with my life?" The following is a draft of the programs as they probably will be carried out.

Sunday, Feb. 6th. Union Service.

Anti-Saloon League speaker: W. C. T. U. will arrange program; at this church. Sunday, February 12th. Ladies' and Girls' Night.

They will have complete charge of the service except that part given to the sermon which will be on "The Girl Who Measures Up." Lady ushers and collectors will serve and a ladies' choir will lead the singing with special music by individuals.

Sunday, Feb. 19th. Washington Birthday Service.

An interesting hour for everyone with appropriate music and a sermon on "The Minute Men."

Sunday, Feb. 26th. Men's and Boys' Night.

This will be their turn and they will be given an opportunity to serve in the various capacities that will make the service successful. The sermon subject will be "Who Is a Man?"

Sunday, March 5th, High School Night.

Students seated by classes and a class pennant will be awarded to the class with the largest per cent of membership present. The four seniors with the highest grades at the end of the first term will serve as collectors. Four juniors will act as ushers. The faculty will also have reserved seats. Appropriate decorations will be arranged by a High School committee, and special music will be provided by the students. The sermon theme will be "Choosing Your Life Work."

A LETTER AND A PRINTING METHOD

Rev. W. A. Whiston, pastor of the M. E. Church at New Haven, N. Y., has sent us the following interesting letter:

I want you to know that I look for your section in The Expositor every month with eager eyes. It has given me many valuable

hints, and in return I feel that I ought to put in a word as to my publicity work.

I commenced with a weekly bulletin on the mimeograph, but that necessitated two hours' work at one sitting and on Saturday when I could least afford the time. Six months ago I got a small press, in fact had it given to me. I got some type and now get out a weekly bulletin, the most of which I get in type in my odd moments, then work it off in about a half hour on Saturday morning. My post card reminders for the various meetings of the Church are helping the attendance both at the ordinary services and the official meetings.

A minister might soon learn the work and could get great help from the boys, meanwhile getting in close touch with them.

VOX POPULI

A practical, straightforward and altogether common-sense method of discovering "what the public wants" has been employed by Rev. Bryant C. Preston, of the Garvanza church, Los Angeles, Calif.

A letter was mailed to a wide constituency, consisting of educators, mechanics, business and professional men, leaders in labor and fraternal orders, the names being secured by each member of the church being asked to furnish fifteen. This letter frankly solicited opinion as to what constitutes "helpful, up-to-date and interesting subjects," and each person was asked to check ten of the topics on promise that the leading ten would be used during the ensuing three months.

Results up to date show replies from 50 per cent of the recipients with doubtless more to follow. Nine out of ten doctors checked the topic: "The Best Medicine—A Merry Heart." The suggested series of addresses to young people lead the race with "Cultivating the Habit of Purity in Thought and Speech" at the head. Historical and literary topics are largely ignored, while "Straight Sermons" receive more general selection than any other group.

ONE WAY TO PUSH MISSIONS

Dr. G. L. Brown, pastor of the First Baptist Church, of Jamestown, N. Y., pushes the missionary magazines this way. He tells his people to "Visit a strange land each month." "See the world in your rocking chair." "Keep your finger on the world's pulse." By the use of these slogans he seeks to arouse interest in mission reading and study. He is able to secure many subscriptions to missionary periodicals.

"REMEMBER THE CHILDREN"

Not long ago on entering a pulpit of a city church in the absence of the pastor my attention was instantly arrested by a placard which had been fastened across the desk in such a position that it was invisible to the congregation but could easily be seen by the preacher, for whose benefit it had been prepared. This is how it read:

Please Remember the Children

Rather timely wasn't it?

If there is any admonition that the average

preacher needs, it certainly is this. Nearly all his sermons are prepared with the adult mind in view, and most of his time is devoted to edifying and comforting the old folks. As a result very few children are to be seen in the public services, which is not at all surprising, as there is usually very little that appeals to them.—Rev. A. C. Crews, D. D.

"THE GOSPEL AND THE FUTURE LIFE"

We shall all wish to preach sermons on Immortality as we approach Easter. The framing of topics is an important matter because it makes so much difference to the public. Here are some suggestive titles from Rev. J. K. Booth, D. D., of Long Beach, Calif.:

I. Immortality

The Arguments Against Immortality.
Science, Psychology and Immortality.
Philosophy, Spiritism and Immortality.
The Bible and Immortality.
The New View of Death.

II. The Next World.

The Traditional Ideas of the Next World.
The Bible and the Next World.

III. The Near Hereafter.

The Renaissance of an Old Doctrine.
The New Life—Reality and Beauty.
The New Life—Recognition and Fellowshipship.
The New Life—Growth and Salvation.
The New Life—Work and Service.
The Communion of Saints.

IV. The Far Hereafter.

Hell.
Heaven.
Conclusion—The New Heaven and the New Earth.

(Continued from page 566)

work and other work, they have wondered how I managed it. Twelve o'clock bed time is partly the answer. I like sewing, but sometimes I wish we could afford to buy a little more. It takes the fun out of it to be at it all the time.

The first overcoat that the oldest boy had was made out of one of my dresses. It has also served for the second child and will also serve for the third. If it had not been good material it would not have done this.

I may also add that for three years we have been on two point charges which has meant the expense of purchasing and running a Ford. We also tithe. This is how I am able to dress myself and the children on \$1,100 salary.

Another Minister's Wife.

AN EVENING WITH GREAT SOULS AND THEIR SONGS

We have recently enjoyed a Sunday evening with hymn writers and their hymns. It is a fascinating experience to get ready for the service and the people enjoy it.

One of the most interesting "source books"

for such a program is "A Treasure of Hymns" by Amos R. Wells. It is a book of nearly 400 pages containing the histories of about one hundred twenty-five hymns. Dr. Wells not only tells the story of the writers, but prints the hymns and gives a few interesting accounts of the hymns since they were written. There are numerous other books but this one contains all the information necessary for many programs. (The book is published by the United Society of Christian Endeavor, Boston.

Our program was carried out something like this. We began with the organ prelude and then sang the Doxology. After this we told the story of the Doxology. It may be found in this book under the account of the hymn that begins, "Awake my soul and with the sun," written by Bishop Ken. After a brief prayer we told the story of "Nearer My God to Thee" and then the choir and congregation sang. In this way we spent a most profitable hour.

This plan has been used at the mid-week service and in the young people's meeting and it always works well. Most people do not realize the history, the pathos and the interesting experiences represented by the average church hymnal. Perhaps it is the duty of the minister to enlighten the people and thus enrich their lives.

(Continued from page 563)

"I am glad that you teach the Bible along with evangelistic singing here, because an evangelistic singer never makes a more complete failure than the one who goes out without a knowledge of the Bible.

"The outstanding leaders of our time in gospel song have been Moody Institute men. Charles M. Alexander, who was trained here, and Dr. Towner are two of the world's greatest names in the singing of the Gospel. Homer A. Hammontree, of the Institute's Extension Department, I consider the country's leading evangelistic singer today. If it were necessary for me to lay down all my work, the man I would choose to succeed me would be Homer Hammontree."

WHAT NEXT?

"I wish now," said the lecturer, "to tax your memory." A wail in the audience: "Has it come to that?"

Easter Printing

Just tell us that you are interested and we will send you free samples. We print the single and duplex envelopes and all sorts of specialties for use in church work.

The Woolverton Printing Co.

Cedar Falls, Iowa

A LIVING TRAGEDY

Here is a living tragedy: Rev. Basil S. Keusseff, a Bulgarian by birth, expert in all Slavic languages, was trained for the ministry and ordained. For fifteen years he was employed by the Disciples of Christ to work as a missionary, a considerable part of this time in Chicago. Mr. Keusseff would go into a neighborhood where there was no religious grouping of his people and would start a night school. Soon he would have a flourishing church of perhaps fifty members. The war came on, and with it some differences in his membership. The sustaining national society of the Disciples of Christ had been making changes. There came on a Pharaoh who knew not the Bulgarian Joseph. He was dropped from the missionary pay-roll, and for a time found employment as an interpreter. He sought again and again missionary employment, for he was a specialized worker. Fifteen years at one task had unfitted him for certain others. His character and good name were unquestioned. But the church was through with him. For three years he has pegged shoes in a little shop on the west side of Chicago to keep bread in the mouths of six children. As the children have grown older, the missionary family has been anxious for their education. The wife went out nursing to help with the books and the music lessons. The burden was too heavy. She laid down the load the other day and a little procession followed her body to the cemetery. Had he been an Odd Fellow, there would have been relief. But he was only a missionary, and he bears his sorrow alone, forgotten by those whom he served. The church preaches employment insurance for the steel industry, but has no employment insurance for her own men. The church preaches old age pensions for brick-layers and other workmen, but in most denominations has provided only enough pension to slow down the starvation process a little. A living wage ought to mean enough to educate a family of bright children. In many cases the minister's salary does not mean anything but shabby overcoats and barren bookshelves. Rev. Jesse Bader of the Disciples fellowship stated recently that the Christian ministry lost last year 11,000 men. If these figures are anywhere near right they show that we have a ministerial walk-out. It is not organized, or we would call it a strike.—Christian Century.

The virile Christian Century sees the injustice with which Christian ministers are treated by church officials, and realizes that the church must practice what it preaches if it is going to get a hearing on industrial matters.

The Cleveland Federated Churches during its evangelistic conference, held an open forum at which labor, capital and the public were invited to be present. It was very interesting and the opinion seemed to be that Jesus' program for industry was that the adoption of the golden rule by the employer was all that was necessary. Near the end of the discussion

on that subject the Editor of The Expositor asked this question:

"Providing the employer adopts the Golden Rule, and it increases the cost of production, will the Christian people pay more for Golden Rule goods than for goods made by the rule of gold? Or will they buy 'rule of gold' goods at lower prices, and put the 'Golden Rule' employer out of business?" The audience was struck silent and then, as one man put it, "the tragedy of it was" they laughed.

A manufacturer arose and said he was glad that question had been asked, and added that Christian people will buy where they can buy cheapest, that he had to seek a special market for his goods made under fair conditions.

Then came the question as to the voice of the church in industry, whether it should be specific or by stating principles. The opinion was that it should be specific, and the inter-church steel strike report was highly commended. Again the Editor of The Expositor asked:

"How loud should the church speak on industrial problems and especially on the steel strike, when the church is paying 20,000 ministers wages less than half those paid by the steel company to common laborers?" The inter-church report showed by government figures that the wages paid their laborers were inadequate for decent living. Silence again greeted the question and then laughter, and a request by the chairman to change the topic.

I am not passing on the correctness or wisdom of the steel strike report. But I will say that if that steel strike report does not rise in judgment against the denominational officials who are responsible for these low salaries, then I am not able to comprehend the plain gospel of Jesus Christ.

If the church has gotten back to the times of Martin Luther when it could preach justice and practice injustice, then we are in need of another reformation.

The disciples came to Jesus and said: "Knowest thou that the Pharisees were offended?" He said, "Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

If these denominational leaders who have such keen eyes for supposed injustice of big industries and are blind to their own injustice in paying their preachers less than living wages, they are going to fall into the same ditch as the inter-church movement.

POSITIVE PROOF

In a small village in Ireland the mother of a soldier met the village priest, who asked her if she had had bad news. "Sure, I have," she said. "Pat has been killed."

"I am very sorry," said the priest. "Did you receive word from the War Office?"

"No; I received word from himself."

The priest looked perplexed and said, "But how is that?"

"Sure," she said, "here is the letter; read it for yourself."

The letter said, "Dear mother, I am now in the Holy Land."

THE PARABLE OF THE BIG BLACK DOG

Safed the Sage

There was a man whose name was Schneider. And he came forth from Germany, and dwelt upon a farm. And he had a Great Big Vicious Black Dog. And the custom for the Dog was to run into the Road and Bark Furiously at everything that passed by. And he frightened horses, so that they sometimes became unmanageable. And he frightened women, so that the wives of farmers drave to town by other roads when they could. And he frightened little children who went by to school.

Now I dwelt not in that place, but I sojourned there for three years in the days of my youth. And I heard many folks complain and say that the thing had become Unendurable.

And I went away unto Colledge, and was gone Three Years. And I returned and spent a week of my Vacation there. And each evening I borrowed an Horse and a Buggy and went for a Drive. And each evening I drove with some one else, for I had divers friends in that place.

And one night as we drave we went by the farm of Schneider, and his Dog rushed forth at us. And the horse was frightened.

And I spake in my wrath unto the damsel that sat with me, saying, Hath this Infamous Dog been permitted to live yet these added Three Years?

And she said, Yea, and he groweth worse as he groweth older.

And I said in mine heart, The Lord do so to me and more also if he grow two days older than he now is.

And the next evening I started forth as soon as the sun went down, and although I was going in another direction, yet did I drive past the farm of Schneider. And there lay something beside me on the seat of the Buggy. And as yet I was alone.

And I came to the farm of Schneider in the twilight, but it was light enough for my purposes.

And the Dog rushed out at the head of mine horse, and leaped up as if he would bite mine horse's head. And when the horse went faster, then did the Dog run beside the Buggy, and the Dog leaped up as it were between the wheels. And his great red Mouth was open.

And I held the reins in my left hand. And I pointed my right hand and that which I held therein straight down the open throat of the Dog. And I shot but once, for once was Plenty.

And mine horse was frightened and Going Some, and I permitted him to go.

Now on the next day, and certain days thereafter, Schneider was going to and fro and inquiring everywhere who had killed his Dog. But he never suspected me, for my date that night lay in another direction, and I kept my date. And within a day or two I was gone. But I heard much rejoicing over the death of Schneider's dog, and much wonder as to who had done it.

And even to this day it is not known who killed Schneider his Dog, nor who hit Billy Patterson.

Now I have thought often of that incident of my youth. For I have seen abuses and nuis-

ances that people tolerate day after day until the days grow into years, when they ought to rise up and put an end to them. For it is not necessary for such things to be.

And when I face the recording angel and he reckoneth up my too few good deeds, I know that he will give me credit for at least one beside those that people know.

For things that are wrong should be met with decision, and should be abolished. In an easy-going age, Toleration itself becometh sometimes Intolerable.

(The Big Black Dog of the church is its underpaid ministry and the methods that denominational officials use to conceal the fact that they are employing preachers for \$750 and less.—F. M. B.)

SHOW WHAT YOU ARE REALLY TRYING TO SELL—NOT SOMETHING ELSE.

Several years ago a famous foot ball coach wanted to get a line on an opposing team. He visited their home city to see them play a visiting team. His scout had reported favorably on a young man in the southern part of this state, and the coach invited the young man to meet him in this city. The young man came up and he was invited to witness the game with the coach. The local team lost and the coach pointed out to the young man the mistakes they had made and told how his team would have made the plays. The coach sizing up the young man as strong material for his team of the future painted the glories of his university and he thought he had him practically enrolled as a student.

But there was something about the university he had seen and something in the fighting spirit of the team in its defeat, that won the heart of the young man and he enrolled there instead of at the coach's university, although he was not sure of a chance to get on the team when the time should come.

But he made the team this year and a friend that he brought from his town also made the team. And this team played the famous coach's team this fall, and won. And these two boys were important if not vital factors in the winning.

The church today is amusing young people, and showing them a good time and talking about enlisting them or enrolling them for Christ. Show them what you want them to enlist in. Show them the hardships. The Christian life is joyous but it is no joy-ride. It means sacrifice, it means defeat sometimes. But show them the spirit that triumphs over defeat, and it may inspire in them the spirit that triumphs over defeat.

It is dangerous to show them one thing and tell them about another. And if you amuse them they may be so engrossed with the side-show that they may never become interested in your main purpose.

Show them Jesus Christ—who will give them the purpose, strength and fortitude to go into social service and any uplift work that seems adequate to their God-blessed power. But if you show them only social service when the hard spots come they may grow discouraged, and step out of the harness.

The one yoked with Christ is invincible, all powerful and can never be overcome.

Illustrative Department

Texts Illumined: Samuel—Job

2 SAMUEL

A Promise

275

2 Samuel 22:29. Dr. Horton had to undergo months of treatment by an oculist. One day he was waiting in the oculist's consulting room, not knowing whether or not the remainder of his life was to be passed in darkness, when he put his hand into his pocket and drew out his little Bible—not to read it, but to see if he could. As he opened it his eyes fell on the text in second Samuel: "For thou art my lamp, O Lord; and the Lord will lighten my darkness." "I had not been aware of the very existence of this text," he said, "and I do not know who but an angel can have led me to it; but I felt that whether I received my sight or not those words were enough for me, and from that time I seemed to know that I should not die, but live to proclaim the word of this life."

1 KINGS

The Queen of Sheba and Solomon 276

1 Kings 10:6, 7. The Queen of Sheba was astonished at the wisdom of Solomon. Many are the traditions of his skill in solving puzzling problems and situations. Here is one taken from a Jewish paper, the Hebrew Standard:

Tradition says that the Queen of Sheba asked Solomon to thread an intricately pierced stone, and that he did so by means of a hair tied to a living worm. A long sewer in an Ohio factory recently became clogged and a son of Solomon came to the rescue. Tying a long ball of twine to the shell of a mud turtle, he put the animal into the entrance of the sewer and turned on a stream of water. The turtle burrowed his way through the refuse, was "watered on" at each manhole, and emerged victorious at the outlet. A rope attached to the twine, a swab and strong arms accomplished the rest swiftly and economically.

A Way of Escape

277

1 Kings 11:21. When any official in the Turkish courts fears himself suspected of a plot, he often escapes by asking the Sultan for permission to make a pilgrimage to Mecca—a permission which according to Mohammedan law cannot be refused, as the obligation of the pilgrimage takes precedence of all other duties.—Teachers' Monthly.

Jeroboam's Policy

278

1 Kings 12:28, 29. Just as Abder-zahman, Caliph of Spain, arrested the movements of his subjects to Mecca by the erection of the holy place of the Zeca at Cordova, or as Abdelmalek, because of his quarrel with the authorities at Mecca, built the dome of the rock at

Jerusalem, so Jeroboam sought to rear rival seats of sacrifice in his kingdom to keep the heart of the people from Jerusalem and bind them more closely to his person and his throne.

Keeping Free From Suspicion

279

1 Kings 13:8-10. Lord Napier was on one occasion sent down to Scotland by the Queen to settle some trouble between a duke and his poor crofters. On his arrival the Duke offered Lord Napier his hospitality whilst the matter was under review. His lordship at once refused on the ground that he dare not compromise himself in the eyes of even the poorest of her majesty's subjects, so he lodged all his time in a little hotel and went back to his Royal Mistress with clean hands. "Come home with me and refresh thyself." But the man of God said to the king, "If thou wilt give me half thy house, I will not go in with thee, neither will I eat bread nor drink water with thee." So he went another way.

Fed by Ravens

280

1 Kings 17:6. A missionary in India writes to the Sunday School Times: "While I do not claim to know where the ravens got the bread and meat, a residence of thirty years in the east helps me to guess where they got it. My own little children have often come crying into the house, their hands scratched and bleeding from the claws of kites and crows that had scratched from them the food they were eating. Our nurse one day prepared a fowl to be grilled for my sick wife, and, standing in the doorway, plate in hand, called the cook to come for the fowl. When the man came the plate was empty. A kite or crow had carried away the fowl. While grain sellers in the bazaars must keep vigilant watch for monkeys, the meat sellers are obliged to be still more on the alert to prevent crows and kites from robbing them. I do not profess to know anything about it, but it is my firm conviction that those ravens stole the food from the bazaars of Jerusalem or Jericho."

Fed by Ravens

281

1 Kings 17:6. A missionary was among hostile tribes in Africa. His early attempts at raising grain failed, and he had no food. The natives watched their opportunity to assail him. One old woman proved friendly. She dug the cassava roots, and every night concealed them near his hut. From them, when dried, he made the flour which made his bread. This continued for some time, though had this old woman's kindness been discovered, her life would have paid the penalty.

And in later history agents similar to the ravens have been divinely used. It is said the cackling of geese saved Rome. In the time of

England's Wars of the Roses an imprisoned knight was fed by a friendly cat that often brought him a pigeon, which he prevailed upon his jailer to cook for him.

Travelers who have been to the far East are aware of the cunning and rapacity of the big black crow, so common to the Orient. I recall vividly the bold birds of that species who, unconcernedly, entered the dining hall of the hotel in Colombo, Ceylon, while we were partaking of dinner, hopped upon the table, and even tried to peck at the food. On one occasion during my residence in India, my servant had brought my early morning meal, consisting of tea and toast, and left it on the step outside the door. Scarcely had he gone, when I heard a flapping of wings, a clatter of dishes, and a general commotion. I rushed to the door, and opening it, saw one crow flying off with a piece of my toast, while a second, with the other piece of toast, perched on a branch of a nearby tree, cawing derisively from his safe retreat. A third was about to pounce upon the rest of the edibles, when my arrival put him to flight.

Fed by Ravens

282

1 Kings 17:6. Mrs. Howard Taylor tells of a Christian convert, Mr. Li, who had come to the end of his resources, his supplies were exhausted, and his faith was severely tried.

Quite near by, in the large heathen temple lived a cousin who was priest-in-charge, and who when he came to see his relative from time to time would bring a little present of bread or millet from his ample store. The old man on receiving these gifts would always say, Tien-Fuh-tih-entien—My heavenly Father's grace—meaning that it was through the care and kindness of God that these gifts were brought. But the priest at last remonstrated.

"Where does your heavenly Father's grace come in, I should like to know? The millet is mine. I bring it to you. And if I did not, you would very soon starve for all that he would care. He has nothing at all to do with it."

"But it is my heavenly Father who puts it into your heart to care for me," replied old Li.

"Oh, that's all very well," interrupted the priest. "We shall see what will happen if I bring the millet no more." And for a week or two he kept away.

At last Li had nothing left for another meal. Kneeling, he poured out his heart in prayer to God. After pleading for blessing on his work and upon the people all around him, he reminded the Lord of what the priest had said, asking that for the honor of his own great name, he would send him that day his daily bread.

While the old man was still kneeling in prayer, he heard an unusual clamor and cawing and flapping of wings in the courtyard outside, and a noise as of something falling to the ground. He rose, and went to the door to see what was happening.

A number of vultures or ravens, which are common in that part of China, were flying about in great commotion above him, and as he looked up a large piece of pork fell at his very feet. One of the birds, chased by the others, had dropped it just at that moment on that spot.

Thankfully the old man took up the unexpected portion, saying, "My heavenly Father's kindness." And then glancing about him to see what had fallen before he came out, he discovered a large piece of Indian meal bread. Another bird had dropped that also; and there was his dinner bountifully provided. Evidently the ravens had been on a foraging expedition, and, overtaken by stronger birds had let go their booty. But whose hand had guided them to relinquish their prize right above his little courtyard?

With a wondering and joyful heart the old man kindled a fire to prepare the welcome meal; and while the pot was still boiling, the door opened, and his cousin the priest walked in.

"Well, has your heavenly Father sent you anything to eat?" he somewhat scoffingly inquired, saying nothing about the bag of millet he had brought carefully cocealed up his sleeve.

"Look and see," responded the old man, smiling, as he indicated the simmering vessel on the fire.

For some time the priest would not lift the lid, feeling sure there was nothing boiling there but water; but at length the savory odor was unmistakable, and, overcome by curiosity, he peeped into the earthen pot. What was his astonishment when the excellent dinner was revealed.

"Why," he cried, "where did you get this?"

"My heavenly Father sent it," responded the old man gladly. "He put it into your heart, you know, to bring me a little millet from time to time, but when you would do so no longer it was quite easy for him to find another messenger." And the whole incident, his prayer and the coming of the ravens, was graphically told.

The priest was so much impressed by what he saw and heard that he became from that time an earnest inquirer, and before long confessed his faith in Christ by baptism and gave up his comfortable living in the temple. He supported himself as a teacher, became a much respected deacon in the church, and during the Boxer troubles of 1900 endured terrible tortures and finally laid down his life for Jesus' sake.

"Troubler of Israel"

283

1 Kings 18:17, 18. Ahab's first bitter, resentful, sullen word to Elijah, as they meet for the first time after more than three years of desperate, destructive drought, "Is it thou," reminds one of Theodore Roosevelt's reply when he was accused of having stirred up a lot of trouble in the business world for everybody. His answer was, in effect, "I am not making this trouble; I am only uncovering the trouble that others have already made."

Easter Ploughing

284

1 Kings 19:19. Passing through a valley beyond Dothan, I counted twelve men ploughing with as many yoke of oxen. So in the days of old, Elisha "was ploughing with twelve yoke of oxen before him, and he with the twelfth". Eastern ploughing is of the most primitive

kind. The plough consists of two pieces of wood fixed together, to one of which the oxen are fastened, and to the other a small handle is added. Sometimes there is an iron ploughshare, but in other cases a piece of wood serves the purpose. One hand only is necessary to hold the plough, illustrating the accuracy of our Lord's statement about a man putting his hand to the plough, Luke 9:62. In the other hand a man holds a long stick or pole, at one end of which is an iron spud, with which he cleans the ploughshare, and at the other end a pointed piece of iron, with which he goads on the oxen. Hence the allusion of the risen Lord to Saul of Tarsus: "It is hard for thee to kick against the pricks," i. e., the goad, Acts 9:5. For if the ox kicks he only hurts himself. So it is with the sinner who rebels against God.

A Law-abiding King 285

1 Kings 21:2, 3. In the reign of Frederick, king of Prussia, there was a mill near Potsdam, which interfered with a view from the windows of Sans Souci. Annoyed by this inconvenience to his favorite residence, the king sent to inquire the price for which the mill would be sold by the owner. "For no price," was the reply of the sturdy Prussian; and, in a moment of anger, Frederick gave orders that the mill should be pulled down. "The king may do this," said the miller quietly folding his arms, "but there are laws in Prussia;" and forthwith he commenced proceedings against the monarch, the result of which was that the court sentenced Frederick to rebuild the mill, and to pay besides a large sum of money as compensation for the injury he had done. The king was mortified, but had the magnanimity to say, addressing himself to his courtiers, "I am glad to find that just laws and upright judges exist in my kingdom." A few years ago, the head of the honest miller's family, who had in due course of time succeeded to the hereditary possession of his little estate, finding himself involved in pecuniary difficulties that had become insurmountable, wrote to the then king of Prussia, reminding him of the refusal experienced by Frederick the Great at the hands of his ancestors, and stating that if his majesty now entertained a similar desire to obtain possession of the property, it would be very agreeable to him, in his present embarrassed circumstances, to sell the mill. The king immediately wrote, with his own hand, the following reply: "My dear neighbor, I cannot allow you to sell the mill; it must remain in your possession as long as one member of your family exists, for it belongs to the history of Prussia. I lament, however, to hear that you are in circumstances of embarrassment, and, therefore, send you six thousand dollars to arrange your affairs, in the hope that this sum will be sufficient for the purpose. Consider me always your affectionate neighbor, Frederick William."

This obstinate mill still grinds in that locality.—From Carlyle's *Frederick the Great*."

JOB Scent of Water

286

Job 14:8, 9. Job says that the stock of a tree cut down and waxed old in the earth, through scent of water will bud and put forth boughs.

Plants do have sense perception of the proximity of water. A tree grew on one side of a wall, a cistern was on the other. The tree sent a root straight toward the cistern, met the wall, rose up a foot to a hole, went through and down the other side to the water. Alfalfa roots will go down twenty feet to reach water, when if there is no water they will not go down at all. A sewer was put through Columbia Avenue, in Santa Cruz, Cal. The roots of trees on either side thirty feet away made a race for small holes in the cement, and grew twenty feet long on the inside of the sewer, nearly stopping it up. How did they know there were holes there except by sense perception of the scent of water?

—Bishop H. W. Warren.

The Day of Battle 287

Job 38:22, 23. Dr. Lyell Rader, the famous chemist, told of the perfecting of TNT. This explosive had been made first by a famous German chemist, but could not be manufactured in the absolutely pure state that made its transportation possible. The German factories were near the lines. Britain and France appealed to the United States Government for aid, and the American chemists went to work. But the first lot of 8000 pounds contained one pound of impurity, and it exploded in Hoboken before it was loaded on the ship.

The second lot, with but one pound of impurity to sixteen thousand pounds of TNT, was safely started from Boston on its way to France. In Halifax harbor, that one-sixteen thousandth exploded and destroyed half the city. Then the chemists heard that the German chemist had gone to the Swiss Alps to get snow for his laboratory. Immediately experimentation began, resulting in the discovery that at four degrees above zero, Centigrade, water is just ready to turn to snow, and this "snow" is absolutely pure, and the problem was solved.

Hail, in its spherical form, gave the idea of the sphere as carrying the maximum amount of matter in the minimum space. So the terrible explosive, sublimed to the highest degree, was transported to Europe. First it went to Italy, and immediately, as far as the Austrian line was concerned, the war was over. Its effect on the German front was equally marked. "Six months after the signing of the armistice," said Dr. Rader, "I came across these verses in Job. Jehovah is speaking to Job." Then the scientist read from Job 38:22, 23:

"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I reserved against the time of trouble, against the day of battle and war?"

It has remained for the present-day chemists to make the scientific application. And it is a full application, for TNT is of no use for peaceful purposes. It is useful alone in the "day of battle and war."—The Presbyterian.

Illustrations from Recent Events

Paul Gilbert, Bowling Green, Ohio

Just a Point of View

288

Berton Braley

I'm not a Puritan, I think;
I rather like my little drink,
And yet, to me
It seems I'd be
A pretty rotten sport,
If, just to get a nip or two
Of stuff that's legally taboo,
I should defy
That law that I
Ought rightly to support.

It's plain bad sportsmanship, I claim,
To help the great bootlegging game,
For those who choose
To smuggle booze
Are just the same old crew
Of thugs and law-defying knaves
Who roused our anger into waves
And brought about
The laws they flout
Just as they used to do!

If booze from such as these I bought
I'd be tormented by the thought
That I was aid
In making trade
For rogues who ought to hang;
Some folk may view it otherwise,
But if those rogues you patronize
And pay them self—
You make YOURSELF
A partner with the gang!

Perhaps you keep your self-respect,
Despite these partners you select,
Perhaps you feel
A bootleg deal
Is clever as can be;
But you'll excuse me, if I say
That when you view the thing that way
You are a sort
Of rotten sport—
Or so it looks to me!

The Twilight of the Kings

289

(Reprinted from The Tribune of Aug. 2, 1914)
(A prophecy which has been fulfilled)

Before establishing hell on earth the pietistic kings commend their subjects to God. Seek the Lord's sanction for the devil's work.

"And now I commend you to God," said the kaiser from his balcony to the people in the street. "Go to church and kneel before God and pray for his help for our gallant army."

Pray that a farmer dragged from a Saxon field shall be speedier with a bayonet thrust than a winemaker taken from his vines in the Aube; that a Berlin lawyer shall be steadier with the rifle than a Moscow merchant; that a machine gun manned by Heidelberg students shall not jam and that one worked by Paris carpenters shall.

Pray that a Bavarian hop grower, armed in a quarrel in which he has no heart, shall out-march a wheat grower from Poltava; that

Cossacks from the Don shall be lured into barbed wire entanglements and caught by masked guns; that an innkeeper of Salzburg shall blow the head off a baker from the Loire.

"Go to church and pray for help"—that the hell shall be hotter in innocent Ardennes than it is in equally innocent Hessen; that it shall be hotter in innocent Kovno than in equally innocent Posen.

And the pietistic czar commends his subjects to God that they may have strength of arm in a quarrel they do not understand; that they may inflict more sufferings than they are required to endure and the name of Romanoff be greater than the name of Hohenzollern, that it may be greater than the name of Hapsburg; that its territories shall be wider than the territories of Hohenzollern and the territories of Hapsburg less.

The pietistic emperor of Austria commends his subjects to God, to seek divine assistance to crush the peasants of Serbia, dragged from the wheat field when it was ready for the scythe and given to the scythe themselves.

This is, we think, the last call of monarchy upon Divinity when Asmodeus walks in armor. The kings worship Baal and call it God, but out of the sacrifice will come, we think, a resolution firmly taken to have no more wheat growers and growers of corn, makers of wine, miners and fishers, artisans and traders, sailors and storekeepers offered up with prayer to the Almighty in a feudal slaughter, armed against each other without hate and without cause they know, or, if they knew, would give a penny which way it was determined.

This is the twilight of the kings. Western Europe of the people may be caught in this debacle, but never again. Eastern Europe of the kings will be remade and the name of God shall not give grace to a hundred square miles of broken bodies.

If Divinity enters here it comes with a sword to deliver the people from the sword.

It is the twilight of the kings. The republic marches east in Europe.

Just One Negative

29

Micah 4:3. Psalms 46:9. Prov. 29:2.

When Fred B. Smith, the noted lay evangelist sailed for the Orient a few weeks ago he carried with him 46 letters he had received from various governors in the United States. He had asked two questions—first, whether the people of their respective commonwealths believed in disarmament and world peace, and second, whether they themselves regarded prohibition as a permanent American policy. All of the 46 gave an affirmative to the first question, and all but one, Governor Edwards of New Jersey, to the second. The Governor of New Jersey must feel splendid (?) in his isolation. The Episcopal Church should ask for his dismissal.

A Good Lawyer

291

Gal. 5:22. Rom. 15:4. Acts 11:4

"In two minutes I can tell you how to be a good lawyer—as good a lawyer as anybody," said Governor Briggs, of Mass. "Just look over your case carefully, understand it, and then do what you think is right, and in nine cases out of ten you will have the law on your side."

Weak Advertising

292

Matt. 12:44. 1 Pet. 3:15. Phil. 1:27.

Herman Rosenfeld, advertising manager for Sears, Roebuck & Co., is quoted by a newspaper as saying:

"We have a bureau whose duty it is to read each week the country newspapers from all over the country. There is not a paper of any consequence in our trade territory that our bureau does not get. This bureau looks over these papers and when we find a town where the merchants are not advertising in the local paper we immediately flood that territory with our literature. It always brings results far in excess of the same effort put forth in territory where the local merchants are using their local papers."

It is in the churches where Christ and his word is not "advertised" with power and conviction that the outsiders, "isms," get in their work. We sidestep consideration of teachings that the people know are in the Bible, and in which they are interested, and they turn to teachers who tell what they have found and secure their adherence as disciples. And the church deserves the loss because it is cowardly in meeting truth.

Too Dilatory

293

Acts 24:25. Prov. 27:1. Matt. 8:21.

The famous artist, Sir Thomas Lawrence, was very dilatory in painting portraits. He began a picture of Lady Mexborough and her infant son. A long period passed, and the picture was not completed. At last, Lord Mexborough wrote to the artist, asking him to send the painting. Sir Thomas wrote, begging the favour of another sitting from Lady Mexborough and her child. The reply was that Lady Mexborough would gladly give another sitting, but her "child" was now an officer in the Guards! The artist had lost forever his opportunity of portraying the child. How swiftly the years sweep by us! The children and young people we meant to influence have already grown up into manhood and womanhood. The opportunity must be seized now, or lost forever.

The Price of Ignorance

294

1 Cor. 12:2. Jno. 16:2. Eph. 4:18.

"Most diseases," says a writer in Current Opinion, "are due to ignorance."

It is stated that the railroad shops at Bloomington, Illinois, had a dual water supply, one for drinking, the other for industrial purposes, fire protection, etc. The first was a pure safe water obtained from the city water main, the second a polluted, unsafe, disease-laden water pumped from a nearby creek.

In the shops the two systems were connect-

ed so that in case of need the industrial system could obtain water from city mains, the two being separated by a valve.

But this valve leaked!

What happened?

Why, the defiled, murderous creek water passed through the leaky valve, entered the city water system, polluted the supply and caused:

15 deaths.

130 cases of typhoid fever.

400 cases of intestinal trouble.

In former days such visitation would have been treated by prayer and fasting, by votive offerings and by a procession of priests. It would have been called a punishment of God.

It was nothing but sheer Ignorance.

It is well to acknowledge the Deity, and to pray to him for our needs, but prayer is not only a form of words or a desire of the heart. The true science of prayer is the adjustment of ourselves to the universe in which we live, and this adjustment not only must take account of God in his heaven and with the moral laws, but also of the microbes in the water supply.

What Is Your Price?

295

Matt. 26:48; 19:17. Rom. 2:21. Mal. 3:8.

Judas, with a kiss, betrayed Christ for \$20.00.

Dick, with a smile, betrays Christ for a Flirtation.

Tom, with a False Entry, betrays Christ for \$50,000.

Harry, with a Cunning Smirk, betrays him for a Political Job.

Charles, with an Avaricious Spirit, betrays Christ for a Million.

Sam, with a Lustful Look, barter him for an evening's gratification.

Louise, with a Spiteful Tongue, trades him to "get even" with a rival.

Sarah, with an Indifferent Spirit, betrays him for an Easy Time.

Clarence, with a Jealous Heart, abandons him for Commercial Reasons.

William, with a Rebellious Will, forsakes him for Sunday golf.

Alfred, with a Fleshy Appetite, betrays him for Personal Liberty.

Public Servants, with the Spirit of Perjury, betray him for the Saloon Vote.

Don't be too hard on Judas until you have looked in the mirror for a spell. He was bad enough, God knows, but what about Twentieth Century disciples who have acknowledged the irrefutable testimony concerning his resurrection and see the whole world admitting his supremacy, and still deny him his rightful place? Every man hasn't his price, but many have and exercise their fatal liberty.

Satan Still Trying

296

1 Pet. 5:8. 1 Thess. 2:18. 2 Thess. 2:9.

"The effort of Satan is sometimes more impressive than the actual and constant rule of the Almighty," comments Dr. Geo. Eckman. "Many years ago a Connecticut clergyman made a trip to Boston, which was a serious

undertaking in those days. After his return one of his parishioners said to him, "Well Doctor, do you bring us any news from Boston?" "Yes," he replied, "the Lord reigns, and the devil is trying to."

Lost in the Crowd 297

2 Tim. 4:10. Acts 1:20. Matt. 20:16.

It is said that Dr. Lynn Harold Hough, former President of Northwestern University, when a student in an eastern Seminary, went to New York City to get the election returns at one of the great newspaper offices at the close of a presidential election. As he stood in the immense throng reading the bulletins that were posted from time to time an old man said to him, "Young man, it is easy to get lost in a crowd, isn't it?" "It is, sir," was the reply. Then continued the old man, "Most men whom I have known have gotten lost in the crowd," and with that comment the old man disappeared. The young student returned home that night in a profoundly thoughtful mood and resolved that night never to get lost in the crowd. Two per cent lead, ninety-eight per cent follow.

Calling for the Showdown 298

Matt. 7:3. Rom. 2:1. Luke 18:11.

Only the man who is doing his duty has a right to criticize the church; only the one who is shouldering his own responsibility successfully is fitted to instruct others in bearing their responsibilities. During the war the state of New York was the center of a great talk-fest. The Hun was denounced ferociously. Serbia must be restored and relentless war waged against the enemy. The materialism and selfishness of the Mississippi Valley was an occasion of bitter tears of patriotism and missionaries in the form of Messrs. Stimson and Vanderlip were sent to neutralize the shameless pro-Germanism of Illinois, Indiana, Iowa, etc. But after three years of such Hunloathing, parading and speech making New York had produced only 21 per cent of her enlistment quota while Illinois produced nearly 50 per cent and Indiana 66 per cent. The talkers stood about tenth in the list of states that had done their duty. The rest of the country called for a showdown and New York subsided somewhat from its noisy Pharisaism.

Yet, let the church be criticized when it deserves it, but not by the do-nothings.

An Unheeded Appeal 299

Rom. 10:21. Matt. 11:28; 28:19-20. Acts 16:9.

Former Ambassador Gerard, after his return to America from Germany, made public several letters written by German soldiers who were witnesses of the brutality shown Russian prisoners. Among them was one written in October, 1914, just three months after Europe plunged into war. It refers to the ruthless slaughter of Russian soldiers in the Mazurian swamps:

"It was frightful, heart rending, as the masses of human beings were driven to destruction. Above the terrible thunder of the cannon could be heard the heart rending cries of the Russians:

"O Prussians! O Prussians!"

"But there was no mercy. Our captain had ordered: 'The whole lot must die; so rapid fire.' As I have heard, five men and one officer on our side went mad from those heart rending cries."

It was a terrible scene—"Perfectly terrible, but I 'rise to inquire' if it is not almost as terrible to see people—men, women, children, babies—by the hundreds of millions, perishing for the Bread of Life, (and sometimes for daily bread) and crying out, "O Christians! O Christians! Send us your Christ!" and the great majority turn away to selfish, prayerless living making no change whatever in our manner of living that the lost may be found and the needy fed and clothed—Merlin Fairfax

The Cap Fitted

Prov. 28:1. Mark 6:14. Titus 1:15.

Canon Aitken once had an amusing experience in a London church, where a good man had contrived to induce his brother—who was an utterly godless man, and never entered a place of worship—to come and hear the canon preach. This brother was so little used to church going that he had no idea of the proprieties usually observed within the walls of the sacred edifice. As soon as he was seated beside his brother, looking round with much interest, he remarked, loud enough for all around to hear:

"So this is a church, is it? Well, I don't know that I was ever inside one before, but it's a very nice looking building!"

Presently the canon began to preach, and he listened for a time with evident interest until the preacher happened to look directly towards him as he said some very strong things about the sin of intemperance. At once the man began to be very uncomfortable and at last, turning to his brother, said:

"Look here! I'm going to get out of this. I'm not going to have him lecturing me like this here, before all the people!" And, in spite of his brother's efforts to keep him quiet, he got up, and, with sundry ejaculations of wrath and disgust, stalked down the aisle and left the church.

Suicides

Matt. 4:5-6. Acts 1:18. Rom. 1:28.

Several years ago a newspaper reviewing fifty cases of suicide that had occurred during the year that had just passed mentioned as motives for self-destruction:

Approaching marriage of a son, jilting because of a hunchback, suspension from school, fear of trial for arson, dread of an operation for appendicitis, death of a sister, loss of property in the San Francisco earthquake, suicide of a daughter, loss of fortune and ridicule, taunts of companions, regret at having married, inability to quit drinking, fear of carbuncles, fear of hydrophobia, losses at gambling, discontent because hair was turning gray. Three cases were explained because the victims were out of work, one because no work could be obtained, and one because a boy of 14 was tired of work.

The farther people are away from Christ, the more careless are they about the value of life.

Father and Son

M. D. CRACKEL

Boys Tell "What's the Matter With Father" 302

(The astounding interest in the Father and Son's movement has led to some original studies. One of the most effective of these is reported in this article by Mr. Crackel).

When we can teach boys to be a little more careful in the selection of their parents we will have made great strides towards the solution of "The Boy Problem."

Someone has said that "Any kind of a man will do for a father but it takes a good woman to be a mother." There is nothing more false, but some boys seem to act on this assumption and then a little later on in life—say along about twelve to sixteen, they awakened to the fact that they have a wayward father on their hands. This is not to be an arraignment of fathers, but rather a simple setting forth of "some ideals for fathers" and these ideals come from the younger sons of these selfsame fathers.

Three hundred and twenty-two boys collaborated in preparing the list, and they represent Jew, Gentile, Protestant, Catholic, Mede and Elamite and the dwellers in Mesopotamia. The papers were turned in without names or any marks of identification.

The question—"What one thing do you like best about your father?" was answered as follows:

About thirty per cent of the answers referred to goodness, kindness and right treatment, while twenty per cent gave economic reasons such as: "He gives me a living," "He buys me clothes," "Supports me," "Cares for family," "Gives me money," etc. The other half of the answers were divided among the following: "He does not drink," this was mentioned twenty-two times. "He does not smoke," "He is honest," "He is companionable," "He goes to church," "His good character," "He prays and reads the Bible," "He helps me to do right," "He does not use tobacco," "He loves me," "He has clean habits," "He does not whip me," "His good nature," "His ambition," "Stays at home nights," "His quiet way of doing things," "He is a Christian," "His cheerfulness," "His unselfishness," "His good qualities," "His personal appearance," "His strictness," "He is kind to mother," "He tells me things I should know," "His love of children," "Because he is a Catholic," "Nothing"—this boy answered other questions regarding his father which made it plain there was nothing to admire about him. "His truthfulness," "I love him," "He kept us when mother died"—when he might have sent the children to an Orphan Asylum.

In answering the question—"What one thing would you like to have your father do that he does not do?" forty-four boys said—"Go to church." Forty boys said—"Stop using tobacco." Twenty-five said—"Quit drinking and stay away from saloons." Eighteen said—

"Read the Bible." Twelve said—"Stop swearing," others said "Join the Y. M. C. A.," "Pray," "Give me money," "Join the church," "Be more jolly and good-natured," "Stay at home more," "Enter into games," "Nothing—he is perfect"—half the fathers who read this will probably think "that was my boy" and they will have one chance in three hundred and twenty-two of being correct. "Buy me a bicycle," "Buy an auto," "Not scold or whip," "Take more exercise," "Not work at night," "Get rich as John D.," "Be more kind to mother," "Let me run the auto," "Come home earlier of evenings," "Not be so extravagant," "Be more kind," "Be more tidy," "Go out more with mother," "Love my brother," "Not get a divorce"—this came in on two papers; "Stay away from all kinds of shows," "What I would like is that my father would kiss me"—this was in a good clear hand-writing indicating a boy at least fourteen years of age. He probably has plenty to eat and to wear and all that a boy might be expected to ask of his father, but there is a heart-hunger for the father's affection which is not satisfied with just food and clothes. "Be good at all times," "Take me to sea," "Be a doctor," "Be a farmer so I can ride a horse," "Go to prayer meeting," "Let me go on hikes," "Have more self-respect," "Clean his teeth"—this boy evidently belongs to "The Clean Mouth League," and you know that "clean teeth do not decay," "Be a Christian," "Sleep more at night," "Not work on Sunday."

The average father has some difficulty in getting his boy to live up to his ideals, and so far as we know this is the first time the boy has given his father a chance to show him how easy a task it is.

This list of things admired in fathers, and the things the boys would like to have their fathers do, is respectfully submitted for the serious consideration of fathers of boys everywhere. When they live up to these we will be justly proud of them and then—we may revise the list.

Paregoric Parenthood 303

Ira Landrith

Across the way, as this is written on board a crowded train, on a far western railway, is a young family, father, mother, two sons and a daughter. With their accompaniment of much-in-the-way baggage and the inevitable basket of ancient, odorous and indigestible lunch, they are all uncomfortable, not to say irritable. The youngest child, a boy of 2½ years, having nothing else to do, cries a good deal, of course. His sister and brother, 5 and 7, instinctively try to comfort him by diverting his attention, so truly pedagogical is the philosophy of childhood. The parents, on the other hand, their childish wisdom forgotten amid the fog of adult deceit, threaten their

weeping offspring with all kinds of dire punitive calamities, from the "I'll-spank-you's" that never materialize, to the assurance that the conductor or porter "will put you off the train." Naturally even the attempts of the older children to distract the baby's thoughts take on the coloring of falsehood of their parents, only their methods are better. They have called on the vociferous young brother to "hush crying and look out yonder at the big black bear," or to see some other impossible animal or thing; but the parents, with less imagination, deal in plain falsehood. Already they have consigned their beloved child to a dozen terrible fates. He has been thrown through the double glass window of the sleeper; has been carried away and murdered by half a score of fierce and brutal men, including this writer; has had his head slapped off and every bone in his slight body broken, not to mention other more or less mild punishments that a normal child so richly merits. Oh, the pity of it!

Is it any wonder that children grow up dishonest and deceptive? These parents are well-meaning and they love their children. They are "nice people," neither very poor nor very ignorant, nor, alas, very unusual even in this ruinous method of child rearing. They have merely discovered that lying, like paregoric, stops the baby's crying; and for the sake of immediate peace and quiet, they are unconsciously destroying his natural confidence in them and his life long respect for the truth, making him morally what paregoric may make him physically, an irresponsible dope fiend.

As delicately as he could the writer entered his own protest against being given the reputation of an ogre and baby butcher, only to hear a little later that "it is that other man who will come and eat you up if you do not stop crying," the other man being a sane and fond father, who is a widely known religious worker among American soldiers and sailors.

The story is repeated solely because it is so common and so filled with perils for the future of the race. We have schools of law, business, pedagogy, and medicine, why not schools for parents? Is it not the biggest and most consequential business in the world? We will not let a soldier fight for America till he has been drilled, but anybody with the price of a marriage license may establish a home, "the foundation of the republic." We grade our cattle and hogs and wheat and corn to get the best; homes are founded on impulse and by the unfit, and thus the child is degraded. We go to war to protect the weak and to give the women and children of Europe a fair chance and a square deal. It was glorious that we did. And then we let American children be trained by ignorant and indulgent parents into lawless, false, anarchistic and often physical, as well as mental and moral, pervers. America still has a long road to travel to domestic idealism.—The Continent.

Story of a Mesa County Boy 304 and a Big Red Apple

John Average Mann was a successful fruit grower in Mesa County, Colo., and Frank was

his son. Frank was a bright boy and full of promise. At twelve years of age he dropped out of Sunday School (but this was unnoticed, for in that county only forty-six per cent of the boys attend Sunday School). Shortly after this he began to smoke cigarettes, which he bought at the corner grocery, contrary to the laws of that state. A few of the neighbors who chanced to know about it said something ought to be done, but nothing was. When he was fourteen he dropped out of school and folks all remarked it was "too bad." And then he began to find evil companions who led him gradually into places of ill repute, for, as the boys said, there was no other place to go. Many were sympathetic and said something ought to be done for the boy. At seventeen Frank got in a "scrape" in Grand Junction and it cost John several hundred dollars to save him from prison. A wise old man remarked that if John had half as much knowledge about the rearing of children as about the growing of apples Frank would be different. Frank has since gone out into the world unprepared physically, educationally, socially or morally to do a man's work in the world. John seldom hears from him, but last reports said he was in Denver, "workin' round at whatever he kin find to do." John and his lonely wife continue to work in the fruit and dream of the happy days when Frank was a boy.

One day there was a knock at the door. It was the county horticulturist, who said he had discovered a strange blight in one of John's trees. A big red apple was withered and disfigured by some unknown disease. The field horticulturist must be called at once. In less than two hours he arrived on a motorcycle. The apple was treated and the tree sprayed, but without avail. A "bugologist" was called from the agricultural college by telephone, the neighbors gathered and there was consultation, spraying and pruning. The apple, once red and plump now faded and withered, fell to the ground with a dead, sickening thud. The experts could not understand it and the neighbors were frightened lest the disease might spread. A telegram was sent collect to the Department of Agriculture at Washington. In three days a great national entomologist arrived and there was more consultation, spraying and pruning. The disease was checked. John was grateful and willing to pay the expense, but the county horticulturist said: "No; the people of the county are interested in the fruit crop and they pay the bill." The field horticulturist said, "You owe me nothing; the State pays for such work." The Washington expert said, "That is what the Department of Agriculture is for; feel free to call on us." One evening, after a few months, as John sat in his easy chair thinking of Frank, his good wife handed him a book that had come in the day's mail. It was a bulletin of the Department of Agriculture, entitled, "Fighting the Heterocerous Lepidoper Bark Louse in Mesa County, Colorado." The old man sighed and said, "It is strange so many were interested in saving my apples and no one interested in saving my boy."—Rural Manhood.

"Greatest Man on Earth" 305

At a meeting attended by three thousand men, a freight train conductor was called on at the close, to offer prayer. He knelt at the platform and poured out his soul to God, saying, among other things: "O Lord, there are lots of men here today who have little fellows at home, and if you were to take one of these little fellows in your arms and ask him, 'Who is the greatest man on earth?' everyone of them would say, 'Papa.' Grant, Lord, that none of these fellows may be disappointed today." Many of the parents wanted to go home quietly, resolved from henceforth to lead holier lives in the sight of their children.—Heidelberg Teacher.

Early Training 306

All that David had gathered by the aid of Hiram he turned over to his son Solomon. The ages past have given to every young man something intended for the temple he is rearing for God. Perhaps your father bequeathed you a sturdy hatred of debt. I overheard a young man say, "I never spend a cent of my month's wages until every bill is paid. Ice cream would choke me if I had not paid my laundress. I guess I get that from my father."

Living or Dying for Children 307

In a prayer meeting a while ago where the subject of the evening was the story of Absalom, an old man got up and read impressively—twice—the words of David: "Would I had died for thee, O Absalom, my son, my son!" Pausing a moment, he lifted his face, streaming with tears, from the page where a slow, trembling finger still kept the line for him, and said in a voice no one who heard it can ever forget, "He'd better have lived for him! He'd a good deal better have lived for him!"

Ten Commandments 308

Insist on the boy's learning the moral law. There are ten very old and strong commandments. As long as the world stands those basic rules simply must govern society if it is to persist. Do the boys get that idea? Who is to teach them? First of all, parents. The absolute belief in and respect for those ancient moralities it is the very first errand, in rank of importance, of the decent parent to write upon the boy's mind. The duty can be performed effectively, because countless wise and noble parents have done it in all civilized history. Their children were taken early, followed closely and without let-up. The result is boys that do not steal, do not lie, do not commit crime.—Pennsylvania School Journal.

Boys' Hows 309

A ten-year-old boy should know how to oil and repair his own wagon; how to use a plane and a saw and a hammer; how to sew on buttons; how to eat and what to eat, in detail; how to wash and bathe and use soap and towel; how to brush his teeth, and doing this properly is an art; how to hang up his coats and to put away his clean clothes; how to find words in the dictionary; how to black his shoes; how to follow the armies in Europe from day to day in the geography; how to

read the daily newspaper and to make sense of it; how to sweep a room; how to make a garden; how to play many games; how to read aloud to his old grandma; how to buy things at the grocery and to get the right change for a dollar or for five dollars; how to learn a Sunday School lesson; how to buy a railroad ticket; and according to his opportunities on the farm or in the city how to milk a cow or to sell newspapers or to keep the lawn in shape. He will not do all of these things well, but he will be on the way to learning them. He will know by heart and in his heart, John Pierpont's "Stand, the ground's your own, my braves!" And he will afford good reactionary material to those deluded preachments that "this is a rich man's country," and therefore "it does not make any difference who rules at Washington or at Columbus."

Do Instead of Don't 310

Fifteen-year-old Tom showed a desire to go out on the streets evenings. His father suddenly became "a camera fiend" and much to our relief, Tom became infected with the same complaint. Now the two spend long evenings developing films, etc., and the street is forgotten.

Your Heritage 311

"Oh, yes, my folks are all religious—all the family away back," said a young man in one of the hospital wards. "I don't take much stock in that sort of thing myself," he added carelessly. "You have inherited stock in it, and very valuable stock," gravely answered the surgeon attending him. "Do you know why you are recovering so rapidly from your accident,—why the bones knit and the wounds heal so rapidly? It is because those ancestors of yours have bequeathed to you good, clean blood and a sound constitution—the physical make-up of those who have kept God's laws. The heritage of those that fear his name is a precious one in many ways. I wouldn't speak lightly of such a birthright."

Fire Builders 312

A few months ago memory formed the subject of conversation for a small group of men in a city restaurant. Each man in turn related what he believed to be his earliest memory. One man in the group did not offer to participate, and when, some time afterwards, an intimate friend asked if he had no distinct impression of some incident in his infancy, he replied as follows:

"When a child I lived with my parents in a large Canadian city. It seemed to me that the most wonderful thing in our home was the large furnace which was lighted in the fall and never allowed to go out during the long, cold winter. This was something which took hold of my childish imagination. I could not have been much more than three years old when my father promised me that I should be permitted to light the furnace when the fall again came round. I counted the days as they passed. It seemed to me something wonderful that my hand should hold the match and start the fire which was to last all winter. The day came, and full of eager anticipation I went

down into the basement with my father. Everything was in readiness. Father told me to strike a match and light the paper. I struck the match, but in my eagerness, I stumbled and the match fell on the floor and went out. It was just then that a very unfortunate thing occurred. In a fit of impatience my father took the matches from me, pushed me aside, and lighted the fire himself. It was a small thing, of course. As now seen in the light of the intervening years it seems a very trivial circumstance. But I was only a child, and the disappointment was very great.

"What I regret most of all, however, is that my earliest memory, for such it is, should be one in which my father displayed such irritability. I have tried a thousand times to forget the incident, but I cannot. I have often told myself that the incident was not at all typical. It is of no avail, and I can never recall my childhood days without again going over that incident."

The story is not without significance, not only to parents, but to those of us who in some capacity, are continually brought into contact with little folks. It is a gracious thing to seek to make a child's earliest impressions such as will always bring pleasure in retrospect.—Sunday School World.

Author of Trusts Neglects His Trust 313a

Doctor Potter tells the story of a young man who stood at the bar of a court of justice to be sentenced for forgery. The judge had known him from a child, for his father had been a famous legal light whose works on legal topics were standards, and his famous work on "The Law of Trusts" was the most exhaustive work on the subject in existence. "Do you remember your father?" asked the judge, sternly, "that father whom you have disgraced?" The prisoner expected this reproach from his father's old friend and his answer was ready. "I remember him perfectly," he said; "when I went to him for advice, or to ask him any question, he would look up from his book on the 'Law of Trusts,' and say, 'Run away, boy, I am busy; don't trouble me.' My father finished his book and here I am." The great lawyer had neglected his own trust with awful result.

A Parable

313b

There was a King. His Grand Vizier was a learned and a saintly man. When traveling in Palestine the Vizier was deeply moved as he heard about Christ, and became a Christian. When he returned home he told the people that he was a Christian, and that he believed in the Saviour who came to this world to save sinners. The King said to him: "If I want anything to be done, I tell my servant, and it is done. Then why should the King of Kings who is able to save men by a word come to this world himself and become incarnate?" The Vizier asked for a day of grace before giving his answer to the question. He sent for a skilled carpenter and asked him to make a doll and dress it up exactly like the one-year-old son of the King and to bring it to him the next day. The next day the King and his Minister were in a boat together and the King asked him for an answer to his question. At

the same time the carpenter came and stood off the shore with his doll. The king stretched out his arms to receive the child who, he thought, was his own child. According to instructions previously given by the Vizier, the carpenter let the doll fall into the water. The King at once jumped into the water to rescue the drowning child. After a while the Vizier said: "O King, you needed not to leap into the water. Was it not enough to bid me do it? Why should you yourself jump in?" The King reflected: "It was a father's love." The Vizier said: "Love was also the reason why in order to save the world the all-powerful God became incarnate, instead of doing it by his mere word."

Their Own Mothers

313c

Exodus 2:7. In obedience to the commands of Talaat Pasha, the Armenians from the city of Urfa were gathered in camps and driven in long processions through the caravan streets, on their way to the desert. But hundreds and thousands of children, weakened by hunger and unable to walk farther, had to be left by the roadside. Their cries caused certain officials of the provincial government to open primitive orphanages into which these children might be gathered. They were given Turkish names, and the older ones were taught the Moslem faith. But these officials found it impossible to secure Mohammedan women to care for the children. Consequently Armenian women were employed. So it came about that in a few instances, unknown to her employers, an Armenian mother, like the mother of Moses of old, became an employed nurse for her own child.—Zion's Herald.

Washington Described

Washington started his career as a soldier when he was only a boy. During Great Britain's campaign against the West Indies, George Washington's half brother, Lawrence, found a friend in Jacob von Braam, a Dutchman, who later came to Virginia. Jacob von Braam, taking special interest in George, then ten years of age, drilled him in sword exercises and taught what he knew of the science of war.

Although always very particular about his appearance, Washington was no dandy. He tells what he thinks on the subject in a letter written to his nephew in 1783. He wrote: "Do not conceive that fine clothes make fine men, any more than fine feathers make fine birds. A plain, genteel dress is more admired and obtains more credit than lace or embroidery in the eyes of the judicious and sensible."

Captain Mercer said of Washington: "He is as straight as an Indian, measuring six feet two inches in his stockings, and weighing one hundred and seventy-five pounds."

Washington's Discernment

Washington had keen and sure discernment of men. He recognized the brilliant ability of Hamilton when he was young and unknown. The selection of Greene for the leader of the Southern campaign, in place of Gates, who had been chosen by Congress, turned a tide of disaster and made possible the ultimate complete defeat of the British.

THE HOMILETIC YEAR—February

G. B. F. HALLOCK, D. D.

Lincoln's Birthday

Washington's Birthday

LINCOLN'S BIRTHDAY

Born February 12, 1809

February 12 is the anniversary of the birth of this most truly representative American. Our country has produced many noble specimens of humanity; but above them all, when viewed from every possible angle of vision, as an American "to the manner born," towers the ragged boy in a rude cabin, nurtured amid the poverty-stricken surroundings of crude pioneer life, studying by the light of burning hickory bark, clearing away the forest, the rail-splitter, the flat-boatman, the grocery clerk, the surveyor, a captain in the Black Hawk War, a backwoods lawyer, a State legislator, a Congressman, the inimitable "stump speaker," the masterly debater, the greatest of Presidents, the God-ordained savior of the life of his country!

As pastors we are called upon to preach Lincoln and Washington sermons, also to make addresses at civic gatherings. It is with purpose of giving help for pulpit and other preparation the following suggestive material is here given place.

Suggestive Texts and Themes 314

Lincoln's Growth Under Pressure: "Cast down, but not destroyed." 2 Cor. 4:9.

Lincoln and His Life Lesson: "The memory of the just is blessed. Prov. 10:7.

The Character of Lincoln: "As a man is, so is his strength." Judges 8:21.

Lincoln's Faith: "He endured as seeing him who is invisible." Heb. 11:27.

Lincoln's Counsel of Courage: "Be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good." 2 Sam. 10:12.

Lessons from War-Times: "I will hear what God the Lord will speak; for he will speak peace unto his people and to his saint; but let them not turn again to folly." Psa. 85:8.

Social Peace: "See that ye fall not out by the way." Gen. 45:24.

Lincoln a Lover of Peace: "Seek peace and pursue it." Psa. 34:14.

Lincoln Longed to Promote Peace: "My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak, they are for war." Psa. 120:6.

Lincoln a God-Called Man: "The Lord raised up a deliverer." Judges 3:9.

Lincoln was Blest to Bless: "I will bless thee and make thy name great, and be thou a blessing." Gen. 12:2.

Lincoln, the American Great-Heart: "Morethou shalt provide out of all the people able men, such as fear God, men of truth, hating

covetousness; and place such men over them." and place such over them." Ex. 18:21.

The Serviceable Life: "Remember unto me, O my God, for good, all that I have done for this people." Neh. 5:19.

Great by Great Service: "Whoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." Matt. 20:26, 27.

The Greatness of Lincoln: Address 315

I. Lincoln was great as a common citizen among the common people. His humanitarian heart, ready wit, genuine honesty, and practical common sense commanded their confidence and esteem. He loved the common people, believed in them, and was proud to be reckoned as one of them. His quaint utterance, "God must be a lover of the common people, or he would not have made so many of them," is proof of this.

II. Lincoln was great in his magnanimity and patriotism. In evidence of this the words of President Roosevelt are to the point. He said: "In reading his works and speeches, his addresses, one is struck by the fact that as he went higher and higher all personal bitterness seemed to die out of him. In the Lincoln-Douglas debates one can still catch now and then a note of personal antagonism. The man was in the arena, and as the blows were given you could see now and then that he had a feeling against his antagonist. When he became President and faced the crises that he had to face, from that time on I do not think that you can find an expression, a speech of Lincoln's, a word of Lincoln's, written or spoken, in which bitterness is shown to any man. His devotion to the cause was so great that he neither could nor would have feeling against any individual."

III. Lincoln was great in his firm conviction that God rules in the kingdoms of men, and that in the great crises which come to nations he interposes and directs to certain results in vindication of truth and righteousness. In proof of this take the closing sentences of his second inaugural address: "Earnestly do we hope, fervently do we pray that this terrible scourge of war may soon be removed, yet if God wills that it be prolonged until all the wealth piled by the bondman's two hundred years of unrequited toil be sunk, and every drop of blood drawn by the lash be atoned for by one drawn by the sword, yet as was said three thousand years ago, so must it still be said, 'The judgments of the Lord are true and righteous altogether.'"

IV. Lincoln was great as a master in the simple, eloquent use of the English language. In this respect his addresses and state papers commanded the plaudits of the best critics.

As as sample we have but to mention his ever memorable Gettysburg address, which has taken, and will ever hold its place as a classic wherever the language is spoken.

V. Lincoln was great as President. Of his ability as such, James Ford Rhodes puts the case admirably as follows: "Lincoln is the ideal President, in that he led public sentiment, represented it, and followed it. 'I claim not to have controlled events,' he said, 'but confess plainly that events have controlled me.' During his term of office he was one day called 'very weak,' and the next 'a tyrant'; and when his whole work was done, a careful survey of it could bring one only to the conclusion that he knew when to follow and when to lead. He was in complete touch with popular sentiment, and divined with nicety when he could take a step in advance. He made an effort to keep on good terms with Congress, and he differed with that body reluctantly, although, when necessity came, decisively. While he had consideration for those who did not agree with him, and while he acted always with a regard to proportion, he was nevertheless a strong and self-confident executive."

The good and the great, the patriotic, and the God-fearing still cherish, and will ever continue to cherish his memory and esteem his character as long as men love liberty, truth and honesty and the great Republic he saved holds its place among the nations of the earth.—R. T.

Prophecy of Lincoln 316

Some time after the Civil War a little town celebrated one of our great holidays by a fireworks display. On the hillside stood a woman in black, a widow of a soldier of that war, and by her side a little boy. Nothing remained of the celebration but the last set piece. The master of ceremonies touched the fuse with a match, and the frame worked itself into a beautiful ivy wreath. Out from the center of the wreath there shone a star, and suddenly across the star there gleamed a single name. Soon the ivy wreath withered and died, and the star disappeared in the darkness of the night. Then, looking up, the little boy said, "Mother, when will the name go out?" She answered, "My boy, the name of Abraham Lincoln will never go out."

Lincoln Steadfast 317

James Russell Lowell wrote of Lincoln: "Wise, steadfast in the strength of God and true,

How beautiful to see.

Once more a shepherd of mankind indeed,
Who loved his charge, but never loved to lead;
One whose meek flock the people joyed to be."

Lincoln's Achievements 318

The following summary of Lincoln's achievements is concisely enumerated:

Turned his defeat for the Senate into a success for the Presidency.

Took into the Cabinet his rivals, and made them his ministers and servants.

Liberated the slaves.

Outwitted all the intrigues against him in Cabinet and Camp.

Gave his implacable rival the Chief-Justiceship.

Disarmed all criticism by shouldering all faults.

Held the people to their great task.

Made the strongest argument for peace and the best defense of war.

Gave in his Springfield prayer, his Gettysburg address, and his second inaugural, the most pathetic and eloquent utterances of his time.

Forcible in speech and faultless in logic, he enriched the language with new thoughts, new definitions, new maxims, new parables and new proverbs.

Was a true type and exemplar of his country, his race, and his government.

Wore honor without pride, and wielded power without oppression.

Lived like a peasant by necessity of birth and fortune, reigned like a monarch by right of representative instincts, native intellect, the wisdom of humility, and love of his fellow men.

Died a martyr, and was wept by the civilized world.

Lincoln's Immortal Words 319

Someone has called Abraham Lincoln "The Modern Psalmist." It is well to recall the fact that it was our "kin beyond the sea," who first discerned the quality of immortality in Lincoln's Gettysburg address. The London Times if we remember aright, in an editorial, pointed out the classic element in the president's words. Shortly after this, a Scotch professor, when on a mountain in Scotland, recited in full to Professor Cady Staley, of Union College, what he declared was the finest piece of English in the language. It was Lincoln's Memorial Address at Gettysburg.

Only a day or two after the celebration on the Pennsylvania field, Tayler Lewis, an elder in the First Reformed Church, of Schenectady, and then professor in Union College, uttered a judgment not likely ever to be reversed. Coming before the Faculty he held in one hand a long newspaper clipping. It contained the printed oration of the orator who then enjoyed a great reputation. On this, the renowned scholar in Arabic and Hebrew, and easy master of the literature that will never die, and therefore a competent judge, said, "All wind, but gentlemen," said this old man, who looked like the prophet that he was, "these two inches of Abraham Lincoln's address will live as long as the English language endures." —William Elliot Griffis, D. D.

Lincoln Could Stand Alone 320

Mr. Lincoln stood almost alone for total abstinence when it was customary for even Christian men to indulge moderately in liquor. The next day after the convention adjourned

that nominated him for the presidency, the committee appointed to notify him arrived at his home in Indianapolis. When the addresses were concluded, Mr. Lincoln pleasantly remarked, "Mrs. Lincoln will be pleased to see you, gentlemen. You will find her in the other room. You must be thirsty after your long ride. You will find a pitcher of water in the library."

Some of Mr. Lincoln's friends had offered to supply the needed liquors for the occasion, which he politely declined, saying, "I have no liquors in my house and have never been in the habit of entertaining my friends in that way. I cannot permit my friends to do for me what I will not myself do."

Lincoln Welcomes Colored Man 321

President Lincoln was almost alone in his time in the matter of receiving colored men socially at the White House. Frederick Douglass, the colored orator, was so welcomed by President Lincoln to the Executive Mansion. Mr. Douglass also attended the reception after his second inaugural. Two policemen endeavored to force Mr. Douglass out of the room, through a window. When he was finally ushered into the presence of Mr. and Mrs. Lincoln, the President exclaimed, "Here comes my friend Douglass." After giving him a cordial handshake, he said, "Douglass, I saw you in the crowd today, listening to my inaugural address. There is no man's opinion that I value more than yours. What do you think of it?" Mr. Douglass replied, "It was a sacred effort." "I am glad you liked it," said the President. Mr. Douglass said afterwards, "I felt I could put my hand on his shoulder if I wanted to. Of course, I did not do it, but I felt as though I was in the presence of my big brother, and that there was safety in his atmosphere."

Theodore Roosevelt was following in the footsteps of Lincoln when he entertained Booker Washington at the White House.—Rev. E. W. Caswell.

Lincoln's Repartee 322

When Lincoln was still an insignificant country lawyer he had occasion to travel to a small town to take charge of a case. It was a drive of some 14 miles from the railroad station to the town inn where he was to spend the night. Wet and chilled to the bone, he arrived at last, but to his dismay found only a small fire built in the grate, while standing about it, so as to exclude the heat from the traveller, were the other lawyers interested in the case.

At length one of the group turned to Lincoln.

"Pretty cold, eh?" he asked.

"Yes," replied Lincoln, "as cold as it is hot in Hades."

"Ever been to Hades, stranger?" asked another.

"Yes," replied Lincoln solemnly.

This raised a faint smile among the other lawyers.

"What does it look like there?" they asked.

"Very much like this," said Lincoln dryly; "all the lawyers nearest the fire."

How Stanton Got Into Lincoln's Cabinet 323

President Lincoln, well aware of Stanton's unfriendliness, was surprised when Secretary of the Treasury Chase told him that Stanton had expressed the opinion that the arrest of the Confederate Commissioners, Mason and Slidell, was legal and justified by international law. The President asked Secretary Chase to invite Stanton to the White House, and Stanton came. Mr. Lincoln thanked him for the opinion he had expressed, and asked him to put it in writing.

Stanton complied, the President read it carefully, and, after putting it away, astounded Stanton by offering him the portfolio of War. Stanton was a Democrat, had been one of the President's most persistent vilifiers, and could not realize, at first, that Lincoln meant what he said. He managed, however, to say:

"I am both surprised and embarrassed, Mr. President, and would ask a couple of days to consider this important matter."

Lincoln fully understood what was going on in Stanton's mind, and then said:

"This is a very critical period in the life of the nation, Mr. Stanton, as you are well aware, and I well know you are as much interested in sustaining the government as myself or any other man. This is no time to consider mere party issues. The life of the nation is in danger. I need the best counsellors around me. I have every confidence in your judgment, and have concluded to ask you to become one of my counsellors. The office of the Secretary of War will soon be vacant, and I am anxious to have you take Mr. Cameron's place."

Stanton decided to accept.

Lincoln Wasn't Buying Nominations 324

To a party who wished to be empowered to negotiate reward for promises of influence in the Chicago Convention, 1860, Mr. Lincoln replied: "No, gentlemen; I have not asked the nomination, and I will not now buy it with pledges.

If I am nominated and elected, I shall not go into the Presidency as the tool of this man or that man, or as the property of any faction or clique."

Lincoln Believed in Education 325

"That every man may receive at least a moderate education, and thereby be enabled to read the histories of his own and other countries, by which he may duly appreciate the value of our free institutions, appears to be an object of vital importance; even on this account alone, to say nothing of the advantages and satisfaction to be derived from all being able to read the Scriptures and other works, both of a religious and moral nature, for themselves.

"For my part, I desire to see the time when by means of education, morality, sobriety, enterprise and integrity, shall become much more general than at present, and should be gratified to have it in my power to contribute something to the advancement of any measure which might have a tendency to accelerate the happy period."

Lincoln Played Ball

326

Frank P. Blair, of Chicago, tells an incident, showing Mr. Lincoln's love for children and how thoroughly he entered into all of their sports:

"During the war my grandfather, Francis P. Blair, Sr., lived at Silver Springs, north of Washington, seven miles from the White House. It was a magnificent place of four or five hundred acres, with an extensive lawn in the rear of the house. The grandchildren gathered there frequently. There were eight or ten of us, our ages ranging from eight to twelve years. Although I was but seven or eight years of age, Mr. Lincoln's visits were of such importance to us boys as to leave a clear impression on my memory. He drove out to the place quite frequently. We boys, for hours at a time, played 'town ball' on the vast lawn, and Mr. Lincoln would join ardently in the sport. I remember vividly how he ran with the children; how long were his strides, and how far his coat-tails stuck out behind, and how we tried to hit him with the ball, as he ran the bases. He entered into the spirit of the play as completely as any of us, and we invariably hailed his coming with delight."

No False Pride in Lincoln

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General McClellan had little or no conception of the greatness of Abraham Lincoln. As time went on, he began to show plainly his contempt of the President, frequently allowing him to wait in the ante-room of his house while he transacted business with others. This discourtesy was so open that McClellan's staff noticed it, and newspaper correspondents commented on it. The President was too keen not to see the situation, but he was strong enough to ignore it. It was a battle he wanted from McClellan, not deference.

"I will hold McClellan's horse, if he will only bring us success," he said one day.

Wasn't Stanton's Say

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A few days before the President's death, Secretary Stanton tendered his resignation as Secretary of War. He accompanied the act with a most heart-felt tribute to Mr. Lincoln's constant friendship and faithful devotion to the country, saying, also that he, as Secretary, had accepted the position to hold it only until the war should end, and that now he felt his work was done, and his duty was to resign.

Mr. Lincoln was greatly moved by the Secretary's words, and, tearing in pieces the paper containing the resignation, and throwing his arms about the Secretary, he said:

"Stanton, you have been a good friend and a faithful public servant, and it is not for you to say when you will no longer be needed here."

Several friends of both parties were present on the occasion, and there was not a dry eye that witnessed the scene.

Office Seekers Worse Than War

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When the Republican party came into power, Washington swarmed with office seekers. They overran the White House and gave the President great annoyance. The incongruity of a man in his position, and with the very life of the country at stake, pausing to appoint postmasters, struck Mr. Lincoln forcibly. "What is the matter, Mr. Lincoln," said a friend one day, when he saw him looking particularly grave and dispirited. "Has anything gone wrong at the front?"

"No," said the President, with a tired smile, "It isn't war; it's the postoffice at Brownsville, Missouri."

Ran Away When Victorious

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Three or four days after the battle of Bull Run, some gentlemen who had been on the field called upon the President.

He inquired very minutely regarding all the circumstances of the affair, and, after listening with the utmost attention, said, with a touch of humor:

"So," said Lincoln, "it is your notion that we whipped them and then ran away from them!"

Lincoln Welcomed the Little Girls

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At a Saturday afternoon reception at the White House, many persons noticed three little girls, poorly dressed, the children of some mechanic or laboring man, who had followed the visitors into the White House to gratify their curiosity. They passed around from room to room, and were hastening through the reception-room, with some trepidation, when the President called to them:

"Little girls, are you going to pass me without shaking hands?"

Then he bent his tall, awkward form down, and shook each little girl warmly by the hand.

God's Best Gifts to Man

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One of Mr. Lincoln's notable religious utterances was his reply to a deputation of colored people at Baltimore who presented him a Bible. He said: "In regard to the great book, I have only to say it is the best gift which God has ever given man. All the good from Saviour of the world is communicated to us through his book. But for this book we could not know right from wrong. All those things desirable to man are contained in it."

Washington's Birthday

Born February 22, 1732

The birthday of Washington ought never to pass without the reverent mention of his name. Not every nation has such a name as his at the head of its roll of honor. Well was it said of him, "Providence left him childless, that the nation might call him father." We have passed the first period in our judgment of Washington. We have come to the time when we can judge him dispassionately. The evidence is all in. All the men who knew him are dead. All the records that involved his public and private life are closed. The material is all in hand for a judgment of the man. And he stands the test. Human, and with the weakness of humanity, he was grandly noble, a fit leader of the people in his day, and a fit example of private virtue and public probity for days that have followed.

The Living Washington 334

Washington is not dead. He has risen to greater influence and higher service and by his life will influence thousands for their good.

Washington is invisible, yet potent, and stands today behind senators and representatives. His words are uttered in legislative halls and his thoughts are voiced with emphasis in many public addresses amid the turbulence of political campaigns. As often as we have looked into his benign face and listened to his fraternal counsels, our sectional discords have disappeared, petty ambitions have subsided, timid doubts have vanished and selfish purposes have receded. He stands today above the din and confusion of the earth's battlefield and the turmoils and contentions of civic strife and life and speaks to the heated and scrambling throng and bids us all to be manly, thoughtful, patient and considerate, not "like dumb driven cattle, but heroes in the strife."

I. As a man, pure and simple, he was many-sided, not without faults but was richly endowed in the intellectual grasp of great questions and possessed rare ability for the solution of difficult problems. He understood human nature to a remarkable degree and easily secured the unfaltering confidence of men.

II. As a patriot he combined enthusiasm with sagacity. The flame of his enthusiasm burned with ever increasing light upon the altar of his heart. He was not impatient with old things and he was not headstrong concerning new ideas.

III. As a statesman he possessed rare executive ability. To handle men is a great gift but he marshalled his forces with remarkable skill. The combination of dignity and intimacy that prevailed in his attitude toward his followers won for him their highest regard and affection, gave him a high quality of leadership which made him intrepid in the face of the greatest dangers and enabled him to lead where few would dare to follow.

IV. As a soldier he met the best tests. He was never rash, but always brave. He was

considerate but energetic. He was never heard to boast of his own heroism but his record shows nothing but unremitting valor. He never drew a sword except in defense of liberty and independence and he never sheathed it in the presence of tyranny.

V. As a Christian he was a happy combination. He united morality and piety. He recognized the Christian sources of inspiration and guidance and believed in being a faithful and loyal disciple of the meek and lowly Nazarene, and an earnest and efficient follower of the great Captain of our Salvation.—Rev. H. C. Hinds, D. D.

Washington's Christian Character 335

Washington's Christian character was pronounced. He was a communicant of the Episcopal Church and a vestryman at Fairfax. The picture of his praying at Valley Forge is indelibly fixed in our minds. In bidding adieu to the Revolutionary Army he said: "The general can only offer in the army's behalf his recommendations to their grateful country and his prayers to the God of armies that ample justice may be done them here and may the choicest favors both here and hereafter attend those who under the Divine auspices have secured immemorable blessings for others."

He knelt at Congress' first meeting. At the surrender of Cornwallis he called the soldiers for special praise service. "With that seriousness of deportment and gratitude of heart which the recognition of such reiterated and astounding interposition of Providence demands of us." Let us cite a few examples. At the retreat from Long Island where Cornwallis and Howe won such a victory, the Continental forces were allowed to escape to New York by a dense fog on East Shore concealing their movements—the British fleet was in the bay and the Red Coats victorious on the land. The fog-veiled army escaped capture or annihilation.

At Yorktown the same Cornwallis was preparing to cross to the mainland; some troops had gone over in safety. Says Irving: "A violent storm of wind and rain scattered his boats and put an end to the daring scheme."

In leaving for the Presidential chair he said: "All that now remains for me is to commit myself and you to the care of that beneficent Being who on a former occasion happily brought us together again after a long and distressing separation. Perhaps the same gracious Providence will again indulge me." He was no actor playing to the galleries only. He was religious and not ashamed to confess it either.

Surely Washington has won true fame. He is greater today than ever since he saw the light of birth on his mother's face.—W. P. B.

Washington's Life in Brief 336

George Washington, Father of His Country, was born Feb. 22, 1732, in Westmoreland county, Va. He received a common English education, and upon that foundation, with the cardinal virtues of truth, integrity, and jus-

tice, was built the structure of his greatness. When seventeen years of age he had become one of the most accurate land surveyors of his time, and a year later he was appointed public surveyor. At the age of nineteen he was appointed adjutant general of militia, with the rank of major, but soon afterward resigned to accompany his invalid half brother, Lawrence, to the Barbadoes, where George was prostrated by smallpox. Lawrence died, and George thus became the owner of the fine estate of Mount Vernon, which he owned and occupied until his death.

When General Braddock came to this country in 1755 to make war on the French, Washington was chosen his principal aid-de-camp and accompanied him on the march against Fort Duquesne, at the site of the present city of Pittsburgh. After Braddock's defeat and death Washington skillfully directed the retreat of the vanquished troops. At the age of twenty-seven he married Mrs. Martha Curtis, a young widow, and they took up their abode at Mount Vernon. Washington was chosen as a delegate to the first Continental Congress, and in June, 1775, was appointed commander in chief of the Continental armies. For eight years he directed the heroic forces of the colonies in their struggle for independence, and at the close of 1783, having triumphed in the war, he retired to private life at Mount Vernon. There he lived the life of a gentleman farmer, paying close attention to all the details of estate management.

Washington and Slavery 337

How about slavery, the vexed question of that time and the awful question of the days of Lincoln? "I never mean unless some particular circumstances should compel me to it, to possess another slave by purchase—it being among my first wishes to see some plan adopted by which slavery in this country may be abolished by law." Washington wrote this in 1786. In 1797 he wrote: "I wish from my soul that the legislature of this State could see the policy of a gradual abolition of slavery. It might prevent much future mischief." His will directed the emancipation of his slaves on the death of his wife.

Washington as a Surveyor 338

About 1751, according to tradition, George Washington, then nineteen years old, ran out for Lord Thomas Fairfax the line between what was then to be Augusta and Frederick county, Virginia, this being only a part of a great deal of surveying which he is said to have been engaged upon at that time.

Away off across a part of what is now West Virginia there is a large rock known today as the Fairfax Stone. It is the monument which marks the southwest corner of Garrett county, Md., the southeast corner of Preston county, W. Va., and prominent points in the boundaries in two other West Virginia counties. A line from Orange court house, coinciding with the Shenandoah and Rockingham county line, passes through this Fairfax Stone,

which gives the name to a near-by station, Fairfax, on the Western Maryland railroad.

The Washington compass, now to be seen at the national museum in the city named for its owner, is presumed to be the same one used in running this line.

The Fairfax Stone stands as a permanent monument. In addition, there are, throughout that section of the country, various other records of these Washington surveys. For example, a large white oak which stands at the corner of a farm about a mile and a half from Lost City, Hardy County, W. Va., was, according to a persistent story of that section of the country, marked by Washington.

The town of Whitepost, Clark county, (Va., takes its name from a post presumed to have been set by Washington as one of his survey marks. The post, formerly exposed, is now covered by a protecting case which shelters it from the weather, and from the despoiling hand of the vandal tourist.

Washington's Mother 339

Washington had a kind, good mother. Her name was Mary Washington. Her son owed very much to her. From her he learned the first great lesson of obedience. She gave him good advice about many things. She early led him to give his heart to the Lord and to lead a good life.

Washington and Lafayette 340

These two names must ever stand intimately associated on the pages of American history. Washington, "the Father of his Country;" Lafayette, America's adopted son, the young French hero, who voluntarily placed fame, ease, riches, and a life of luxury on the altar of American freedom.

Washington's First Act as President 341

The first thing Washington did on becoming President was to call on Congress to assemble themselves for public thanksgiving, to give thanks to the Supreme Being for that Great Providence which had unmistakably guided them in all those great events which had helped to build up this country. So in his farewell address he reminds his countrymen that as religion and morality enjoin them to the highest justice, so he desires for the nation that which is always true.—Christian Observer.

The Place of Washington 342

"In what position would you place Washington with other great men—Napoleon, Alexander or Hannibal? What would you say of Washington's military genius, compared with the above named?"

"I can tell you the difference between Washington and Napoleon, Alexander and Hannibal. They rose to heights by stepping upon and putting down all others, while Washington rose to fame by reaching down and lifting up all others."—Rev. J. F. Carson, D. D.

Great Texts and Their Treatment

BEGINNING AT JERUSALEM

"Beginning at Jerusalem." Luke 24:47.

The light of truth radiated from Jerusalem to all the rest of the world.

I. In fulfillment of prophecy. "The law shall go forth out of Zion." "The Lord shall send the rod of thy strength out of Zion."

II. The Gospel was first preached in the Church of God. 1. The Jewish Church was acknowledged by Christ to be a true church. 2. The apostles, therefore, sought to carry it forward to another dispensation by the appointed progression. 3. They went forward to this new dispensation themselves, and were therefore cast out.

III. The Gospel was first preached at Jerusalem, that it might be subjected to the closest scrutiny. 1. A religion of facts. 2. These facts that took place at Jerusalem. 3. In the time of those to whom they were proclaimed. 4. They were willing to try them, and did so. 5. They are therefore incapable of being denied anywhere, or at any time.

IV. The Gospel was first preached at Jerusalem, to furnish an illustration of its saving power. 1. The Jews were depraved beyond comparison. 2. The sin of resisting the light. 3. Of crucifying Christ. 4. If the blood of Christ was sufficient to cleanse them, it could cleanse all.

V. Only to begin at Jerusalem. Go on.—S.

PREPARATION FOR SUCCESS

"And when the day of Pentecost was fully come, they were all with one accord in one place," etc. Acts 2:1.

Truths of Scripture are always the same, and are equally applicable at all times. The historical incidents also partake of this character. In contemplating the meeting here referred to, we see—

I. Men who had a mighty enterprise in hand. Christ was now possessed of the promise, "I will give thee the heathen for thine inheritance." He was about, by conquest, to take possession of that which he had by gift. His few followers here met were his appointed agency.

II. A body organized for the work which was set before them. 1. Christ ever employs means—the employment and enjoyment of his creatures. 2. He had therefore called, and trained, and made eye witnesses his twelve apostles. 3. Here they were—all that human resources could make them.

III. A body with an important work in hand—organized for it, and yet destitute of the qualifications necessary to its accomplishment. Without the Spirit they were not qualified. 1. They had not the necessary knowledge. 2. They had not the necessary grace. 3. They

had not the necessary miraculous powers. 4. They could not influence men. They must have the Spirit with them, and on them.

IV. A body conscious of their unfitness for the appointed work, and seeking fitness from God, 1:14. The apostles knew their want of fitness. They knew that the Spirit's presence alone could qualify them. They knew and believed the promise of the Father, and Christ, as to the Spirit. They sought the fulfillment of it by prayer. They would not go forth till they got the blessing.

V. How God qualified his commissioned servants for their appointed work. 1. He had already taught and trained them. 2. But he had a work to be done, calling for other and higher qualifications. 3. He gave the qualifications. Vers. 1-8.

VI. In the succeeding part of this chapter we see the result, as concerns the Church and the world, of the outpouring of the Spirit. 1. The Church. 2. The world.—S.

RELIGION AND JOY

"Restore unto me the joy of thy salvation." Psa. 51:12.

If the Scriptures in general may be compared to a picture-gallery in which every one sees a likeness of himself, the Psalms may be regarded as a mirror, in which the believer sees not merely his general likeness, but every varying expression of feeling which the countenance may wear.

The text teaches—

I. That salvation, and the joy of salvation, are separable things. They are so in the text, David. They are so according to the Psalms, which are in many instances expressive of a believer's distresses. They are so according to Scripture generally. They who walk in darkness and have no light are told to "stay themselves upon their God." They are so according to scriptural examples. They are so in the experience of believers.

II. That salvation has a joy with which it may and should be connected—"joy of Thy salvation." 1. Joy is the natural fruit of salvation, possessed and experienced. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." 2. All the exercises of religion are in themselves joyous—love, faith, hope. 3. The command of God addressed to believers is—"Rejoice evermore." 4. The fruit of the Spirit is—"joy." 5. The language of the Psalms is, to a great extent, the language of joy.

III. That the joy of salvation, after being obtained, is often lost. "Restore." This was exemplified in the case of David—strikingly

in that of Job. Joy depends on a conscience void of offence. Joy depends on having a heart right with God. Joy depends on seeing evidences of our discipleship to Christ. Joy depends on the measure of our faith. Joy depends on realizing the presence, and seeing the excellency of God.

IV. That spiritual joy is something to be greatly desired. David felt it to be so—he longed for it. Each believer feels it to be so—if he cannot rejoice in God, he can rejoice in nothing. It is a foretaste of heaven. It is the spirit of praise. It is a support under affliction. "Although the fig-tree should not blossom, neither shall fruit be in the vines," . . . "yet will I rejoice in the Lord; I will joy in the God of my salvation."

It fits for duty—"Then will I teach," etc. He who has not a sense of God's favor and presence is a coward. It is obedience to God's requirements.

V. That joy is to be sought as the fruit of salvation. 1. David sought only for this kind of joy—he had earthly pleasures in abundance. 2. The joys of salvation are the purest, and greatest, and most enduring. 3. Without these, the others are not accessible to the believer. The great effort of men is to be happy independently of these joys. You fail in time. In eternity. You can reach these joys only through salvation.

VI. That a restoration to spiritual joy is to be sought for in prayer. God is its Source—"we joy in God." God is its Author—"Thy salvation." "Ask, and ye shall receive, that your joy may be full."—S.

THE TRANSMISSION OF BLESSINGS

"The God of all comfort, who comforteth us in all our troubles, that we may be able to comfort." 2 Cor. 1:3, 4.

Here is one of the great secrets of great living. If we would help others efficiently we must recall how God has dealt with us. Forgetfulness in the one direction will breed selfishness in the other.

I. Where there is no keen sense of divine mercy there is not likely to be a broad stream of vital beneficence. And even if we were inclined to be beneficent, our service would probably be wanting in fine sense and discernment. It is the remembrance of God's mercy which inclines us to be merciful, and it is the same remembrance which endows our mercy with wise and intelligent sight. What the Lord has done for us will teach us what we ought to be to others; and how the Lord did it unto us will instruct us as to our appropriate moods and manners. "I forgave thee all that debt; oughtest thou not, therefore, to have had compassion on thy fellow servant as I had compassion on thee?" Our obligations are born in our blessings; if we seriously consider the one we shall undertake the other.

II. And here the apostle asks us to remember our Lord's comforts. We are to retrace our steps down the old road and call to mind just how the Lord visited us in the consolation of his grace. We are to recall how he came

to us in the dark hours of our sorrow and pain. We are to recollect how he approached us, and in what particular manner he gave us his cordials and balms. In which of his promises did we find the richest bread of endurance? What word was it that reit our flickering lamp? Which of his inspired hymns gave us new wings of faith and hope? What holy vision took us far beyond the darkness of our prison-house to fairer worlds on high? What was it brought back a little salt and savor to our tasteless days? So are we to re-tread our yesterdays, with memory and imagination all awake, repeopling the road with the messenger comforts of our Lord.

III. And all this we are to do in order that we may learn how to comfort others. We are comforted in order that we might be comforters. We are to take the light he gave us and kindle another man's lamp. We are to take his tenderness and touch the sorrows of others as he touched ours. Within a few hours after Mrs. Gladstone had lost her husband she was in the home of a poor miner, comforting the widow whose husband had just been killed in the mine. Comforted to comfort! And what need there is of comforters today! Let us go back on our old roads, and diligently study God's dealings with us, that in the power of his grace we may be skillful in the comfort of others.—Rev. J. H. Jowett, D. D.

HIS NAME IN THEIR FOREHEADS

"And they shall see his face; and his name shall be in their foreheads." Rev. 22:4.

The Book of Revelation is a book of consummations. Christian life begun here in conflict is there fulfilled in victory. The joy begun in the midst of sorrow, the hope born in the midst of fear, the peace cradled in the midst of tumult, the faith nurtured in the midst of unbelief, find there their completion in a home where sorrow cannot come, nor pain, nor any sin. The Christ, rejected by the world here, there sits on his throne, and those who tremblingly believed in his name on earth, stand before him, triumphant, glorified in him, his name in their foreheads.

I. Service. In this consummation of their life in Christ the redeemed shall find a joy of uninterrupted service. To the final revelation of God there corresponds a perfected service, the badge of which is the name in their foreheads. St. Paul's highest boast was that he was a "branded" slave of Jesus Christ, "bought with a price," bearing the marks (stigmata) of his ownership on his body. The royal slaves of the household of Heaven bear the name of their King upon their brow, the brand of service.

Here then is one of Heaven's fulfillments—a perfected service. No vain desires, no short-sighted policies, no selfish ends shall mar or interrupt the ministry we shall render unto him when we stand before his throne. We shall find new and perfect means of expressing our love to him. "His servants shall serve him." We know not in what ways we shall minister and for him in "that labor-house vast," but the thirsty refreshed by the cup of

cold water, the hungry fed, the naked clothed, the sick visited, the lonely cheered, are the apprenticeship for the hallowed servitude of heaven, and whoso has tasted the joy of true helpfulness here has had a foretaste of the supreme joy of the perfected service there.

II. But if his name in their foreheads is the badge of service it is also the badge of victory. It is the "crown, incorruptible, undefiled, and that fadeth not away," the reward of those who have "fought a good fight" and finished the course." No Greek athlete ever wore his garland of bay-leaves to greater honor than these heroes of the faith upon whose victor brows is woven the garland of Heaven's Royal Name. For this is their chief credential for admittance into the King's presence—they have "overcome." The thought haunts the early chapters of the Revelation. "To him that overcometh will I give to eat of the tree of life." "To him that overcometh will I give to eat of the hidden manna;" "To him that overcometh . . . will I give power." These, then, who "see his face" are the overcoming ones. What fitter emblem of their victory than his name in their foreheads? For

them he won the victory; in them his victory is complete. Heaven's throne is established and sin is beaten back from her gates because he has conquered for them, and they have conquered in him.

III. "His name in their foreheads" has yet another and more inclusive significance, it is the symbol of their fellowship with Christ—a fellowship completed, perfected, unbroken. It is more than a companionship of one person with another. Rather his life possesses them, until through the inward law of personality his character shines in their faces, is written there. For in the literature of the Bible the "name" commonly typifies the character of its possessor, and the Name upon their brows is but the symbol of the Christ-life which completely fills their being. Now their hearts have become his temple, and his name is written above the gateways. They have lost their personalities; they have found them, fulfilled from the source of all true life. They see his face, and their countenance mirrors back his glory—his name is in their foreheads.—N. A. MacEachern, D. D.

CHRISTIAN LEADERS ON LIMITATION OF ARMAMENT

Larimore C. Denise, Pittsburgh, Pa.

To measure the effect of the Convocation of Christian citizens in behalf of limitation of armament which met in Washington, D. C., at the call of the National Reform Association, previous to the International Parley is as impossible as to evaluate an idea just launched into the sea of thought.

That it was not without value to the cause of ultimate disarmament was the universal opinion of the thousands of attendants, some of whom registered from states as far apart as Maine and California, Wisconsin and Texas.

The President graciously received a large delegation from the Convocation and heeded its request, backed by that of many other leaders of Christian thought, that the International Parley should begin with prayer and recognize the necessity for divine guidance.

Beside Frank B. Willis, of Ohio, the successor of the President in the Senate of the United States and Representative M. Clyde Kelly, of Pennsylvania, both of whom delivered eloquent addresses at public meetings of the Convocation a score or more of other Congressmen attended its sessions. A deep impression must have been made upon these civil rulers of our nation that the Christian forces of the country have set themselves to end war.

The messages of the Convocation were reported in the Washington papers and throughout the country but the chief influence of the meetings was upon the minds of the hearers who will carry to their homes and to pulpits and public platforms the thoughts of leaders in the war on war.

Among those who made stirring addresses may be mentioned Dr. James S. Martin, superintendent of the National Reform Association and director of the Convocation; Sam Small, the southern evangelist; Clinton N. Howard, the "little giant" of prohibition fame; Henry Van Dyke, author, poet and ambassador to the Netherlands; James S. McGaw, the civil evangelist; Mrs. Thomas G. Winter, President of the National Federation of Women's Clubs; Bishop William F. Anderson and Rev. Joseph A. Vance, author and preacher.

The central theme was the supremacy of the teachings of Christ in world affairs and the necessity for the application of his teachings to

international relations as the only basis for lasting world peace.

We append some of the many striking passages from the thirty addresses on the formal program.

The peoples of the world do not want war. They want peace. The peoples of the world do not want to fear each other. They want to trust each other. The Governments can readily find a way to give what the people want. Let Governments go to God for counsel. He will not fail them.—Dr. James S. Martin.

It is vain to tell us we must wait for the millennium to answer a shell-shocked humanity piteously asking "Shall the sword devour forever?" Before any millennium is possible every offensive army must be adjudged an enemy of the Father of Man and every floating fortress an assailant of the Son of God. The common people of the world are of one mind and one heart concerning wars—they want an end, an everlasting end, of them. They do not invent and foment wars. But they do the fighting, the bleeding, the dying, the weeping and the paying. They are sick of war, sick of blood and ashes, and their souls are in rebellion against the damnable slogans of wholesale slaughter. We have the right to be told here and now whether future diplomacy and the conduct of nations are to be determined by balancing of powers, by territorial and trade competition, by spheres of influence and secret alliances—the jargon and junk of the old and wrecked order—or whether hereafter the people of the earth shall know that a perpetual confederacy of controlling nations has an organized court of equity to decide international controversies, and that therein the laws of nations are all adjusted to the divine principle of the Golden Rule?—Dr. Sam Small.

"No force on earth is so great as that of an idea whose hour has come." The idea of the people today is peace and as the first step, international limitation of armament.—Mrs. Thomas G. Winter.

A war-sick world demands peace. To end wars, the world must have a mechanism for peace and a mind for peace. The mechanism of peace requires world agreements, world legislation, a world court, the limitation of national armaments and world police. The gifts of America to the people of Belgium, to the children of Europe, to the famine-stricken, war-torn and pestilence-ridden world are mightier than would be the most powerful army in the world

and the greatest navy on the seas.—Dr. Lari-
more C. Denise.

To get rid of vast national armaments we must get rid of the things that produce war. There are a thousand secondary causes of war but the fundamental cause is unchristian national ideals—nations dominated by selfishness, pride and greed in their dealings with each other. The world war was due to the sin of a Christendom which admitted Christ to private affairs but which excluded him from public affairs, which told Christ to mind his own business (the saving of souls) but to let the nations alone.—Dr. R. H. Martin.

In the old Greek story, Cadmus slew a dragon and then foolishly planted its teeth. Immediately hosts of warriors sprang from the wicked seed, and there was a frightful slaughter. Cadmus escaped, but the curse of violent death followed his house to the last generation. For a hundred years or more the nations have been **sowing dragons' teeth** by their policy of **competitive armaments**. What harvest have they reaped? War after war, calamity upon calamity, and now in the twentieth century the most dreadful of all, the **bumper crop of death and desolation**. Competitive armaments are based on the mad theory that mankind is a beast only to be ruled by fear. They do not prevent war, they promote it. They offer a constant temptation to use the weapons of death which have been piled up at such immense cost. They create an atmosphere in which it is easy to see red. They are the heaviest weight in the intolerable burden of taxation under which the peoples groan. Unless they are reduced they prophesy bankruptcy and revolution.—Hon. Henry Van Dyke.

There are at least five reasons why America should lead in the Council on Limitation of Armaments. First, the other nations of the earth expect us to lead. Second, our own people expect and demand it. Third, the United States alone has the virility, financial and moral, adequate to leadership in this crisis of civilization. Fourth, it is right that we should lead. Fifth, it is distinctly a call of providence that we should not fail at this time of world peril.—Bishop William F. Anderson.

The world war was due to the meditated, deliberate defiance of the golden rule on the part of the Imperial German Government. It was due to the great heresy that the social concept of the master Christian was meant for weaklings. The nations saved themselves from slavery to Germany by getting together, they must save themselves from utter chaos by keeping together. There is but one cement strong enough to bind nations, only one principle powerful enough to secure international unity and that is the golden maxim, do unto other nations as ye would that they should do to you. Our nation, America, and all other nations must accept or reject this law. Accept it and there shall be peace and justice and progress to the light. Reject it and the world shall be ground to powder and civilization destroyed. The golden rule means the peace which is founded upon justice. It is the law of mutual aid. It means the overthrow of no national sovereignty, the erection of no superstate, but the simple acknowledgments by the nations of the need of neighborliness. In a sense greater even than on those July days at Chateau Thierry America is the hope of the world. Then America's sword turned the tide of battle, now her open, generous and just hand must turn the scale to determine the destiny of the world.—Hon. M. Clyde Kelly.

Business revival in the world cannot come till nations stop inexcusable waste in the support of armies and navies inordinately large and devote themselves to productive effort. The man who constantly carries a pistol and a dirk and boasts that he can shoot straighter and stab deeper than his neighbor will sooner or later seek and find excuse real or imaginary for the use of his weapons. Unless our country and the world is to be bankrupt, effective measures must be taken to check the nations in their mad race for a military and naval supremacy. War is always a destroyer; economically and industrially it cripples the victor as well as the vanquished, and unless the world is to relapse into want and barbarism, a way must be found,

to check this frightful, wicked waste, not only of material wealth but of human life. At Versailles there was too much of greed and too little of God. We need more of religion and less of rifles.—Senator Frank B. Willis.

Militarism is not protection—it is provocation; it is not insurance—it is insanity; it is not security—it is suicide, and Germany is the proof. The nation that was best insured is the one that started the fire and perished by the sword that she unsheathed. The nation that was best prepared for war fired the first and losing shot. The United States was never prepared for war and never lost a war though it has fought the giant military nations of the world. An armed peace today means a more devastating war tomorrow. To teach the yellow man the art of war and to incite distrust and fear in a mad race for superior armament is a sure way to light the torch of racial hate and set fire to the world. We must choose between reduction and revolution; demobilization or dissolution; disarmament or death. There is no other choice; we must destroy war or be destroyed by war. The world must put up the sword or perish by the sword.—Hon. Clinton N. Howard.

Jesus' parting words were a bequest of peace. The scars of war have gotten worse since he went away. May it not be because we have refused to follow his program? The peace of God that passeth understanding will come only to people who love God and love each other. It is the brute in us that persists in fighting, and the bigger the brutes, the bigger the fight. The world is dying for a little bit of love. Get that into a man's heart and he soon gets over his craze to carry a gun and fight. Wars grow worse the more we prepare for them. If the white man's civilization cannot end war, war will soon end the white man's civilization.—Rev. Joseph A. Vance.

THE WORLD IS GROWING CLEANER

Woods Hutchinson, M. D., in Association Men, says:

Our new virtue of cleanliness-all-over is astonishingly recent. Reports state that the first bathtub in America was only installed in 1838 in Cincinnati. It was made of mahogany and lined with lead—like a coffin—but both press and pulpit joined in fiercely denouncing it as a sinful and undemocratic luxury! Then the medical faculty chimed in and solemnly condemned it as undermining to the health. In 1843 the deadly tub reached Philadelphia and an attempt was made to forbid its use in winter, and when it reached Virginia the state taxed these sinks of luxurious iniquity \$30 a year, while Boston in 1845 made bathing unlawful except when prescribed by a physician.

Yet we mourn the passing of the "Good Old Days", and revere the wisdom of our ancestors, who were just as stupid and wrong-headed about everything else as they were about baths.

But luckily the sinful luxury spread, in spite of editors, preachers and the more pompous medical faculty and one fine day typhus began to disappear from the western world, and the seven year itch and fully a third of our boils and skin diseases and parasites went after it. Now a new health era has dawned, the age of the bath, and a new dignity has been given to the human spirit. No man who is clean all over, inside and out, need feel abashed in any human circle.

Dr. John Kelman in a lecture at DePauw University upon Christianity and Patriotism, says: "He that loveth not the nation which he hath seen, how shall he love the nations which he hath not seen? He can not love them. He can let his imagination indulge itself among them, but he will always be more or less of a spiritual tourist, without those responsibilities which attach to his immediate neighborhood. It is by bearing the actual and obvious responsibilities of his life that a man's disposition will be tempered and trained so as to be able rightly to cope with further and wider ones."

The Pittsburgh Christian Advocate quotes this, and comments as follows:

"These sentences leave little ethical ground beneath the feet of the hyphenated cosmopolitan, whose voice is still loud in our land."

HOMILETIC DEPARTMENT

Best of Recent Sermons

Rev. John Henry Jowett, Rev. Henry C. Swearingen, Rev. Franklin G. Dill,
Rev. Harkey, Rev. A. F. Carr, Rev. T. E. Holling, Rev. Andrew
B. Meldrum, Rev. H. Henry

When Sins Are Forgiveness

REV. JOHN HENRY JOWETT, D. D., London, England

Text: "The wages of sin is death." Romans 6:23.

What happens when our sins are forgiven? Does the question belong to the far-off things of an old world which is dead and gone? We are told that people are not troubling themselves about sin, and therefore they are not concerned about forgiveness. But perhaps if men realized something of what is accomplished by the divine forgiveness, they would eagerly seek its grace and ministry. Perhaps we have had a superficial conception of forgiveness. We have thought of it as the passing of a sponge over a slate, and the wiping out of an old score. We sometimes have talked about it as though it were only an erasure, without any deep vital moral significance. It is infinitely more than this. What happens when a man is forgiven? Is any change effected? Let us seek our answer in close attendance upon the Word of God.

First of all, how is sin conceived of in the light of the teaching of the Scriptures? Under what sort of figure or imagery is it portrayed to us? It is spoken of as a king, reigning king, a monarch whose throne is set up at the very center of the complex life of the soul. It is a king which issues mandates and decrees, determining and controlling all the movements of our being. Sin is imaged as a king, and if forgiveness is worth anything it must accomplish its overthrow.

Again it is symbolized under the figure of a slave-driver who holds our powers in bonds. It throws our noblest faculties into chains and drives us by the fierce and savage ministry of unclean passion. If forgiveness be worth anything that slave-holder must be overthrown. Third, sin is spoken of as an infamous employer. We serve him, and he pays us wages. And the wages of sin is moral and spiritual opiates and narcotics. Our returns are found in the power of stupefaction and benumbment. "The wages of sin is death."

It is by figures and imagery of this kind that the Word of God describes the power and mischief of indwelling sin. Sin is a despot whose rule is a tyranny. Sin is a slave-holder who puts his victims into bonds. Sin is an ignoble employer who drugs his employees into moral insensitiveness and spiritual death. If forgiveness is worth anything it is a ministry by whose power all these unholy relationships must be destroyed.

Let us still follow the guidance of the Word of God, and note its more detailed teaching upon the effects and influence of sin. What

does sin work in us? I ask the question because if we can trace the ravages of sin with even comparative clearness we shall be able to see more perfectly what is accomplished by the wonderful ministry of forgiveness. What sin does, forgiveness undoes. Well, then, Christ Jesus declares that sin perverts the relationship between man and God. This is no mere theological dogma. It is hard commonplace fact which is easily proved in common experience. It is absolutely impossible to go on sinning, and at the same time preserve a free and joyful communion with God. Sin dims and dulls all our discernments, and the divine Fatherhood appears remote. Sin creates a sense of distance and alienation. "Your sins have separated between you and your God."

There is no need to go far afield for proofs of these things. And there is really no need to consult men and women who have fallen into sin, and who have left the record of their broken communion with the Lord. Our own lives provide the proof. Sin may be always recognized by its despoiling ministry in robbing the soul of its eager, exploring joy. It is as when some unfaithfulness intrudes into the fellowship of friend and friend. The exquisite union is impaired. The tendrils of the delicate relations are bruised. The free interchange of spirit is impeded. The perfect commerce of the old days exists no more. And so it is in the highest relations, when sin and disloyalty creep into the secret place. Sin transforms the great intimacy into estrangement, and we are no longer at home with the Lord.

Now, when the Lord forgives our sin his ministry of forgiveness deals with this bruised and perverted intimacy, and the fair union is restored. Sometimes the restoration expresses itself in ecstasy, but the soul is by no means always lifted up in these exuberant moods. I do not think that ecstasies are normal experiences of God's believing people. But when a man is forgiven and knows it, there is a wonderful sense of rightness and lightness and openness and freedom. Where sin abounded grace doth much more abound.

One cannot say what it is like, for there is no analogy at hand; there is nothing else which is like it. Metaphors only dimly hint at the recovery. The Scriptures say it is as though some heavy burdensome debt had been wiped out. It is as though some low, oppressive cloud had been lifted and the blue sky appears. The Bible gathers all sorts of figures in the attempt to express the work of forgive-

ness, and they all make the suggestion of congested roads which are opened out again, and of strained and twisted communion which becomes natural and easy. Sin perverts the relationship between man and God, and when the Lord forgives us the impaired relationship is restored.

Let us ask again of the Word of God. What does sin work in us? And here is another answer. Sin holds the powers of the soul in the destructive waste of moral disease. Sin is spiritual paralysis; and it is usually a creeping paralysis, the deadly disease extending its fatal influence over all our moral and spiritual powers. There is a psalmist who utters his dire necessity in these words: "My strength faileth because of my iniquity." That is the fainting cry of every royal power in the soul when sin is on the throne. We do not need the Scriptures to tell us that. Nor do we need the pathetic and tragic witness of those who have been diseased. Our own life provides the experience and the testimony.

Who is there who does not know that sin wastes and weakens the moral and spiritual powers, until they are reduced to the impotence of shrunken and withered limbs? Take our powers of praise. How long can they continue in fine adoration when sin breaks out among them? Take our powers of prayer; how long do they remain in robustness of communion when sin riots among them? Take our powers of spiritual discernment. The organ of faith and the organ of hope and the organ of love—how long do these preserve their sight when sin is revelling in the soul? Sin wastes all our noblest powers. It is like a moth among the garments; it is like rust upon shining armor. It is like a thief despoiling hidden treasure.

Well now, when we are forgiven the royal forgiveness concerns itself with this waste. It stops the destruction. It begins a reconstruction, and it restores vigor and vitality to all these gaunt, withered fields of disease and death. "I will restore health unto thee." When we put ourselves in the way of receiving the divine forgiveness the balance of forces in the soul is immediately changed, and the master-bias in the life leans to moral and spiritual health. The divine life, in its restoring ministry, moves through the powers of the soul like fresh, pure blood, coursing through frail and diseased tissues, and bringing back again the sweet and healthiness of a little child.

Let us ask once again from the Word of God. What does sin work in us? And this is the answer: It puts a man out of true and vital relation with the universal order. When we are not right with God we are not vitally right with anything. Sin puts a man in antagonism to the appointed order of the world. "The stars in their courses fought against Sisera." The laws of nature become like hostile currents when sin is in possession of our souls. When we sin we are running against the currents and not with them, and all God's wonderful world is ranged up against us in unbribable antagonism. If all things work together for good to them that love God, then all things work together against us if we are

the enemies of God. We are out of living league and fellowship with the universal order.

Now, when God forgives us and we receive his forgiveness this antagonism is absolutely changed. We are set in intimate, vital relationship with the order of the world, and all God's things become our eager friends. But first of all our life runs in the same direction as all the great currents of the natural world. "I will make a league between thee and the stones of the field." Nature is to be our fellow-laborer, our ally in all the vital purposes of life. And second, the current of our life, when it is one with the will of God, will be one with all the progressive currents that flow through the life of humanity. When we are right with God we are right with all health-giving currents of the race.

But all this is accomplished by the divine forgiveness. It restores the sin-perverted relationship between man and God. It repairs the moral and spiritual tissues which have been wasted by sin. It sets a man in vital friendly consort with the universal order. It gives him comradeship with the mystic powers which light up the stars and build the templed hills and breathe in the fragrance of the flowers of the field.

There is one tragical possibility which springs out of the very nature of our endowment. We can shut this great Forgiver out of our lives and we can annul and destroy the ministry of forgiveness. We can decline to seek forgiveness. We can refuse to accept it. With what results? The spiritual alienation remains. The destructive waste of faculty and power remains. The condition of discordant relation with the universal order remains. Life is out of its appointed socket. Life is out of joint. But if we receive the Lord's forgiveness, all these things are reversed. In the vital and vitalizing forgiveness of God the soul finds herself at home in her true home, and in that home she experiences health and peace and joy and the power of everlasting service.

MEN AT WORK

Bulletins which made a direct personal appeal to the men of the community are sent out each week by the Men's Bible Class of First Church, Fort Wayne, Ind. They consist of short statements of religious movements in which the class shares and end with an invitation to the Sunday morning Bible class. Recent bulletins have been "A Bid for Your Fellowship," "The Opportunity of the Layman," "The Fathers of Men," and "The Church Has Taken a Leaf from Successful Business."

REWARDS HEARERS OF SPECIAL SERMONS

The last Sunday morning of the month for seven months was devoted by Rev. W. H. Phelps of Battle Creek, Mich., First Presbyterian church, to a series of "stone" sermons. Each sermon deals with some of the foundation stones of character, according to the specifications of Paul. Faithful attendance on the part of younger boys and girls at these sermons was rewarded at the close of the series.

The Church's Power

REV. HENRY C. SWEARINGEN, D. D., St. Paul, Minn.

Text: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me," etc. Acts 1:8.

The Church needs to appreciate its power. Gloomy pictures of what is going on in the world may be true to life, but they will prove far less disheartening after a moment's reflection on the real might of the Kingdom of God.

Of course, when mentioning the Church's power, we do not have in mind the power of numbers nor the power of money; both history and Scripture show that these may be a positive hindrance to the cause of God. Neither are we thinking of brains or education or organization, though these belong in a different class from mere mathematical factors. God's gift of intelligence, developed by education, and applied in the processes of organization, is not to be discontinued. Still, there must be something behind even intelligence—a higher gift—and it is in this lofty bestowment that the Church finds its strength.

I. First of all, there is a direct endowment of the Holy Spirit. This is something hard to define and with results not readily described, but it is real. One almost hesitates to speak about it; references to it belong among the stock phrases of sanctimony. "The power of the Holy Spirit" is a thing we often talk about with a glibness that indicates want of thought, indeed of understanding; and yet it is the mightiest and most sacred treasure of the Church. The Book of Acts is a spiritual magna charta, guaranteeing to the Church deliverance from all opposing powers and complete victory over them, at the same time putting into its hands the ready instruments of its divine accomplishments.

Too few of us ever get beyond Pentecost. The second chapter of Acts is the end of the book when reading for stimulus in this behalf; or the rest of it we cover piecemeal, content to dash in here and there and run away with a crumb of instruction. How seldom do we study the majestic narrative as a whole—the story of God's release of his power in that body of early disciples, so that everything they touched responded as though the might of the Eternal had engaged it.

1. Pentecost was just a beginning, and in certain respects not nearly so impressive as some other instances of the divine presence and working. The healing of the impotent man, when the Church confessed that it had no money but showed it had power from God; the tearing aside of the mask of lies from Ananias and his wife; the dismay of councilors; the initiative and wisdom displayed in solving a practical problem by the election of deacons; the martyrdom of Stephen and its concrete witness to the resurrection; the rebuke of sorcery and its distinguishment from the heavenly powers God was giving to the Church; the triumph of grace in an official from far Ethiopia; the mighty transformation

of Saul; the cure of Aeneas and the raising of Dorcas; the testimony furnished by Cornelius of God's work in heathen hearts; God's wrestling with Peter in order to fit him to meet the issue; the open doors of Peter's prison; Herod's miserable end; the divine impulse to foreign missions; the guided council at Jerusalem; the broken jail and the broken jailer at Philippi; the mastery of Paul among the politicians, Agrippa, Festus and Felix; the mastery of the same inspired genius among the officers of the wrecked ship; the providence that allotted to him his own hired house with real, if unintentional, *entre* to Caesar's household. What are these but New Testament exemplification that no weapon formed against the Church can prosper, that not only are the gates of hell impotent, but that the Church's healing and redeeming and renewing power are measured only by the might of the Omnipotent.

2. It is not Pentecost alone that is dispensational in its significance; everyone of these instances is full of meaning for the Church's whole "day," including the present hour. What if there be no miracles! At best they were only incidental and external—necessary, to be sure, but only because of circumstances, not on account of the inwardness of the situation. All the power of those times is still vital, and if God chooses to adapt himself to conditions now, as he did then, it in no way argues a withholding of the Church's strength.

3. Since the events described in the Book of Acts, life has grown complex and the contacts of church people have multiplied. Christians have become familiar with the forms of worldly power and accustomed to the use of them, and it is not always easy to recognize spiritual resources and the efficacy of strictly spiritual means. But no attempt to give the Church its true place in the world and to promote the announcement of the message it has from Christ will succeed without this realization. In no other way can agencies and organizations and activities come to their own. Just now, amid the shaking of world powers and the confusion and the trembling expectancy of men, it is imperative that the Church comes to know its own heavenly and unwasted treasures and show that it has been dowered, through the Spirit of God, with wisdom and might which nothing can resist.

II. But there is a second phase of this matter. The power displayed among the first Christians, as reported in the Book of Acts, was put forth invariably in connection with a certain message. The Apostles and the disciples felt themselves to be witnesses, and the outline of their testimony is complete.

1. Four great facts and experiences stand out alone; the resurrection of Jesus, the gift and power of the Holy Ghost, the fulfillment of Scripture (implying its authority) and the communion of prayer.

2. Related to these, and incontestably prov-

ed by some of them, were such articles of faith as the true manhood and true deity of Jesus, his suffering and crucifixion, his Saviourhood and lordship, his character as Judge, his Kingdom, his coming again, the singularity and finality of his undertaking, the offer of his pardon to all, forgiveness of sins in the name of Christ, repentance, faith, conversion, the new love and the new impulse to serve; and growing out of this transformed life and deepened knowledge was the idea of the Church, with its offices and ordinances, as a bond of fellowship, a voice of witness, and an instrument of service.

3. These are the elements of the evangelical faith. That they were not cast in the mould of scientific and theological expression rather vitalizes them; it makes them the possession of every age. Their first announcement was

inseparable from the power that went forth from God. It was to exalt these verities and to give to them the witness of heaven that he wrought mightily! for man's redemption is in them, and therefore the honor of God.

4. The Church truly has the grant of power—power that renders it invincible, but it is a power bound up with a true gospel which in no case can be wielded apart from that gospel. Again it may be said, the conquering might of the Church is in the gift of the Holy Spirit who is bestowed to glorify Christ, but always he is a Christ possessing the divine personality and the redeeming offices ascribed to him by the Scriptures. To no other will God's Spirit give his witness; in no other name will his enlightening and compelling glory blaze forth.

The Man Christ Jesus

REV. FRANKLIN G. DILL, Ph. D., Tulsa, Oklahoma.

Text: "For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

In Ian MacLaren's *Beside the Bonnie Brier Bush*, an inimitable collection of Scotch stories, that touch the heart, there is one I especially love to read and reread, for to me it is a supreme example of heart power—His Mother's Sermon. A Scotch laddie has passed through Scotland's superb educational system, even through the theological seminary and returned to his home village to preach. His impulse is to exhibit all his learning. He has been well trained in history, philology, archaeology, philosophy as well as in biblical exegesis, homiletics and theology. Saturday night he was placing the finishing touches on his great sermon that should startle and enlighten his congregation of friends and relatives. The more he polished his grand literary and theological effort, the higher mounted his dissatisfaction with it; ever stronger and more vividly his memory reverted to the death bed of his sainted mother. In that sad hour he was already in the preparation for the ministry and the last admonition he heard from his mother's lips were these words that when he first preached to speak a "gude" word for Jesus Christ. The longer he pondered in the "wee" hours before the Sabbath the more striking and emphatic grew his mother's last request and the less satisfactory did his carefully prepared homiletic effusion answer it. Finally at midnight in sheer desperation he flung the entire manuscript into the open hearth and the last words that curled out of sight in the flame were "semitic government." The next day, unfettered and untrammelled by the aspiration to do himself proud, he answered his mother's dying prayer and most certainly spoke a good word for Jesus Christ.

To some it may seem surpassing strange to speak of the life of Jesus as a singular life when everyone seems bent on making him popular. "A popular Jesus" is a phrase with which to censure. Do not the laboring men

in their conventions often hiss the church as an organization when they will arise and do reverence to and even cheer the name of Jesus, the carpenter of Nazareth? He who is the universal man stands alone. Paradoxical as it may seem yet it is true; Jesus is unique because he is universal and universal because he is exceptional. Jesus is unapproached and unapproachable in all history. He is singular not because he is offish and peculiar, eccentric and out of sympathy with his fellows, but because he is unparalleled in all the annals of the past. There is only one exemplar in all the history of mankind. Let us think of the Omissions, the Additions and the Balance in the Life of Jesus as reflected to us in the gospels.

I. The omissions.

There is nothing humorous or ludicrous about Jesus. You may curse him or bless him but you positively cannot ridicule him. Has it ever appeared strange to you that there are no cartoons drawn of Jesus in our newspapers and funny sheets of various rank; there are no common jests or lampoons at his expense. In this he is a very rare exception. What great man of today or yesterday cannot be and is not caricatured? The cartoonist emphasizes and exaggerates some bodily and facial characteristic of every prominent individual and thus arouses our risibilities. When we see two eye-glasses and a row of pearly teeth, it is one man, known to red-blooded Americans; when we see a great broad girth, it is another; when we see an exaggerated lower chin, it is a third. Regardless of other physical and facial contortions this one characteristic ever irrevocably identifies the individual to the American reading public. The church, as was said, has often been held up to the sneers of men. We all know the typical sleek monk or the pompous bishop. Never have you seen Jesus held up to scorn and laughter. Our very soul revolts at the lowly, long-suffering Jesus thus being abused.

About Jesus there is no idiosyncrasy, no

eccentricity, no religious fanaticism; he dressed as other men; he was not marked by any peculiar headgear or garb. Men marked him out by his wonderful words and conversations. "He spoke with authority and not as the scribes" was the judgment of the masses of the population. Yet when he died he wore an undergarment that only the wealthy could afford. The soldiers could not divide it, so they cast lots for it.

How this custom of Jesus has been forgotten by those who believe that interest in religion must be marked by a distinctive garb—a poke bonnet, a red vest, broad cloth suit, lack of buttons, hooks and eyes! He went to weddings and attended funerals, visited the death-bed and restored to life; he was found so frequently at the feasts and receptions, to such an extent entered their spirit that his enemies called him "a glutton and wine-bibber" and even John the Baptist had his moments of doubt, when he sent his small committee of disciples to inquire, "Art thou he that should come or do we look for another?"

This is all very different from the religious charlatan and quack of this day or any other. Dr. Dowie and Voliva in Chicago and Schlatter in the west, always drew their followers by exhibiting the spectacular and promising the impossible. One so-called religious genius of the past generation hid herself in the depths of a large New England manor park and appeared only on stated occasions by appointment; she often drove in her beautiful park behind a span of spirited steeds and liveried coachman after the manner of nobility. For a time there was a question whether she was really alive at all. There was some gossip that her closest followers would claim a heavenly translation. But ultimately Mrs. Eddy died and was properly interred.

In Jesus' life there are no moral flaws or stains. This is very different from other great men. A valet always has stories to tell about his master. There is a skeleton in most family closets. Not that there have been no gross libels and base slanders, but they are one and all without foundation. No life in the history of the race has been examined like that of Jesus. Particularly in the past two centuries the keenest literary, historical, philological and philosophical minds in Europe and America have looked like "human microscopes" on this problem; not a shred of evidence was overlooked, biblical, intrabiblical and extra biblical. The whole Christian world waited, at times anxiously, even one damaging accusation with the convicting evidence, but ever in vain. The greatest lives of Jesus so far, by such typically scientific biographers as Bernard Weiss and Keim, not only do not find any evidence of moral turpitude but frankly tell us their subject transcends all ordinary human bounds and breaks over into the extraordinary and transcendent.

The celebrated English biographer and statesman, Sir John Morley, who recently gave to the world William E. Gladstone's life in three volumes, said he knew some sad deficiencies in the life of Jesus but when hard pressed would not tell them. They must be very seri-

ous indeed! Renan in the popular edition of his Jesus eliminated all harsh criticism of his subject. On interrogation as to the reason he replied forsooth: "It is not necessary to tell those true things to the people." Why? There must be some deeper reason. Rather he feared the popular wrath that would follow the popularization of his baseless insinuations.

One has fittingly said: "Look at his own life. Was there ever a completer harmony than in him? Look at the poise of his nature—no excrescences, no abnormalities. The mind and the emotional nature and body all swing together in a rhythm that makes his life the divine song of the ages. He is a complete man."

II. The additions.

Has it ever struck you as surprisingly strange that men and women both worship Jesus as Christ, and find their highest ideals and virtues personified in him? The keenest psychological insight and common daily experience both say that men and women are different in their point of view as well as physiologically. Ask any husband or any wife. The greatest dramatists and poets ever create for us manly men and womanly women.

Jesus was a manly man and yet he exemplified the noblest feminine virtues. He was not sexless but he was above sex. He combined strength and tenderness, responsibility and love, as no other in all the chronicles of men. For the satisfaction of their highest ideals men and women both turn to him without the slightest hesitation or faintest feeling of incongruity.

Artists have ever gloried in the portrayal of the tender and strong sides of Jesus' character. Plockhorst's "Jesus, the Consoler," reveals a face as tender and affectionate as any mother's when she gathers the head of her wayward son or erring daughter to her breast; Hoffman's "Christ in Gethsemane" shows a transfigured face more glorious than any mother's who enters the valley of the shadow of death for her unborn child. Plockhorst's "Jesus Driving Out the Money Changers and Cattle Drivers" and Munkacsy's "Christ Before Pilate" exhibit to us a fearless and defiant (of evil) Master who is royal, regal and regnant in every pose of body and lineament of face.

Have you ever marveled that Jesus is a man without a country? "He came unto his own and his own received him not." What the Jews would not and do not do, that the Gentiles did and gladly do. To the Jew the Greek was a dog to spit upon and to a Greek the Jew was an uncouth fanatical barbarian. Normally the two have never mingled, yet the Jew, Jesus of Nazareth, became the very Son of God to the Greek and to many other Gentiles. How do you account for this anomaly?

This marvelous cosmopolitan super-racial characteristic of Jesus has been assumed by artists. It is even known that negroes of Africa think of Jesus as black as themselves. Wherever Jesus is preached he is regarded as a native.

Again, Jesus is above all social stratifica-

tion. To us strangely enough, and to the European and Asiatic more particularly, Jesus was laid in a manger and worked as a carpenter, yet he was the son of David and the bluest Jewish blood coursed through his veins.

Through the ages he has appealed to prince and peasant; he is worshipped as truly in a hut as in a palace. Peter, the fisherman, and Paul, the rabbi, both answered the Master's call; Luther, the son of a poor coal miner and Francis of Assisi, born in the lap of luxury, both considered it their highest joy to give up all and follow Jesus the Christ; Morgan and Rockefeller claim to worship the same Saviour that Jerry McAuley and Sam Hadley, of Bowery Mission fame, adored. Cyrus H. McCormick, John V. Farwell, Henry P. Crowell bowed and bow before the same "mercy rail" that caught the tears of Tom Sullivan, Dick Lane and Harry Monroe in the Pacific Garden Mission, Chicago. This is odd to me, is it to you?

In Jesus there is not only no place element but also no time element. He lived in an age of slavery and yet through his teachings on human brotherhood he is the great Emancipator of the human race. He lived in an age when women were degraded and polygamy was customary and notwithstanding he has purified marriage and elevated the home and childhood.

It is a commonplace to say that Jesus is an ultra-modern man and to think very little of its deep significance. Yet what man out of the past can be brought into the present with a complete sense of the fitness of things."

III. The balanced character.

The ancient Greeks ever admired a balanced character. Aristotle's whole ethics is based on the golden mean. Would you be courageous? Then never manifest cowardice nor foolhardiness. Have you ever tried to attain to this fine equilibrium? How easy it is to be foolhardy and reckless and then revert to extreme

timidity. Any boy who has lost "his nerve" in athletics will detail this for you.

I shall just take time to illustrate this point in the moral and religious realm. Jesus was innocent yet powerful. How wonderful it would be if our political rulers were innocent morally and yet clothed with authority! Think of New York, Chicago, San Francisco, governed by law without graft.

Jesus was pure yet always intelligent towards evil. The terrible fact is that men are stained by the knowledge of evil. Dr. Charles Parkhurst has said that the saddest feature of his crusade against vice and wickedness in New York was the necessity to send young men into the haunts of vice and dens of iniquity to gather evidence of crime and to bear away ineffaceable memories of sensuality and bestiality. Men cannot touch pitch without having sticky fingers and they cannot touch soot without acquiring black finger tips. Nevertheless "Jesus was tempted in all points like as we are, yet without sin."

Jesus was without sin, but yet loved the sinner so much that he died for him. If the church could only learn and consistently practice that lesson! It is so easy and common to exhibit the pharisaic "holier than thou" atmosphere. The great and truly fearful indictment against the church of today in the large cities is the lamentable fact that the working classes are drawing farther and farther away from her. Some churches find no place for the man and woman with common and shabby clothes. Oh, the shame of it! When in St. George's, New York, Pierpont Morgan sits in one pew and a poor washerwoman for the east side in the next!

In short and in conclusion, if Jesus of Nazareth is only a good man you, my friends, must be much better for you have two thousand years advantage in the development of the race. On the other hand if your heart condemns you, as mine does me, you must honestly say with Thomas, "My Lord and my God."

Facing Our Responsibility For the Salvation of Others

REV. WILLIAM FRANKLIN HARKEY, Washington, D. C.

Text: "And he saith unto them, Come ye after me, and I will make you fishers of men." Matt. 4:19.

It is an old and familiar text. But, after all has been done and said, herein is revealed the Master's plan for reaching men. He saves men that they may win others for his kingdom. His mission was "to seek and save the lost." He set himself to that task with untiring zeal and earnestness. Upon the shoulders of the disciples whom he called he placed the responsibility of winning men. Furthermore, with all of our modern equipment in the church we have yet to devise a better plan than that which Jesus unfolded as he walked by the sea of Galilee and saw Simon Peter and his brother Andrew casting a net into the sea and said unto them: "Come ye after me, and I will make you fishers of men." The church of our time must realize anew the responsibility for this work. Yea, more, each

individual Christian must realize that he has a part in winning the world to Christ.

The church today can no more neglect this work and do her Lord's will than can water run up hill. Martin Luther declared: "The conversion of lost souls determines a standing or falling church." Our Lord said: "As my Father hath sent me, even so send I you." With these things in mind you will understand what I mean by speaking of our responsibility to God for the salvation of others. If we would be effective soul winners for Christ there are a few things we must possess. A few of the elements in effective evangelism may be noted. They may seem trite and familiar but they are essential.

First, A Passion for Souls Is Necessary.

The great passion that possessed Jesus was that the world might be converted to the faith. That deep passion of his soul is seen more than once in his work for men. He called Andrew

and Peter that they in turn might receive a passion for others. What is this passion we speak of? Is it not that deep heart-love that Jesus possessed to do men good and to win them to the highest life? The faithful followers of Jesus have throughout the centuries displayed this passion in the work for souls. Let Whitefield express the idea: "Had I a thousand lives, had I a thousand tongues, they should be employed in inviting sinners to come to Jesus Christ." Our Lord hungered for the souls of men. He had meat to eat that the disciples knew not of. The hunger in Jesus' soul led him on to Calvary. In our service it is hardly possible that we go so far as he did, but if we have a burning desire to see men and women, boys and girls saved, it may mean the loss of sleep—it may mean the cutting off of some of our ease and comfort. It may cost us something in the way of the pleasures of the world. It may mean self-sacrifice for the cause. It may mean discomfort; it may mean a money cost. We have too many Christians who are not willing to pay the price to become soul winners. A band of Christians united for this one purpose could soon bring in a revival in any church, or community.

Moreover, prayer is a means of approach to this passion for souls. Our Master prayed for men. It has been said of the late Lord Kitchener that he was always thinking of armies, thinking, thinking all the time. In the day time, in the night, always he was thinking of marching men. Jesus was always thinking of men. And if we would do men good, we, too, must think of them. That thinking will lead us to earnest prayer for their salvation. Prayer is the spiritual urge we need in seeking the salvation of others. We cannot long pray for men without speaking to them concerning their spiritual condition. If you pray for your neighbor three months you will speak to him about your Christ and your church. Pray for your community for a year and you will be found working for the salvation of the people who live in it. Constant prayer for your church will lead you to become one of its active workers. I believe I have a finger on the crux of the whole matter right here—do we have a love for our fellowmen that will lead us to beseech the throne of grace on their behalf? If we have learned the secret place of prayer we have our hands on the most powerful fulcrum in the world for lifting men and women into the Kingdom of God. The pity is that we can be so content to go on in our individual lives without using this great power in the salvation of our friends.

Second, The Message We Possess.

First of all it is a message of the destructive power of sin. The Scriptures tell of the destructive power of sin in such language as this: "For though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, said the Lord Jehovah." "For all have sinned and fall short of the glory of God." "For the wages of sin is death." "The soul that sinneth it shall die." I do not need to argue the point of sin today. He must be blind indeed who cannot see the blight and wreckage caused by sin. The tragedies of sin

are revealed before our eyes every day in the press and by our own personal observation. How anyone without faith in God and in his ultimate goodness can be an optimist and have hope for the future is beyond comprehension. Yet, very few feel the deep consciousness of sin. God hates sin. He hates it with an intense hatred. Sin destroys the finer sensibilities of life. It separates man from God, from heaven, and man from man. Sin robbed heaven of the Son of God.

Not only is the message we possess a message of enervating and destructive power of sin, but we possess a personal Saviour from sin. Here is offered a Saviour from sin. Sin is the great destroyer; Christ is the great Saviour. Over against the reality of sin I would place the power of an all-conquering Christ. This is the message the church of the living God holds. It remains to be seen whether it will lie dormant in our hands while men and women continue on their way to hell. Many have felt the power of sin and have cried out in their agony: "How long, O Lord?" Well, freedom from sin is offered now, however small or large that sin may be. This is the message Christ gives to us. Are we offering men this wonderful freedom from the power of sin? Christ alone is able to save men and give them a new life. Only when the life is yielded to him can man reach his highest good. Before his ineffable purity and goodness every man stands condemned. But, in the strength of his power the lowest may reach up to higher living.

Third, The Personal Responsibility for Winning Souls.

This responsibility is revealed when Christ calls us unto himself. As honest men and women let us face this responsibility for the salvation of others. One of the first questions God asked of men is this: "Where is thy brother?" Cain had a responsibility for his brother. Look at this fine pen picture we have in the opening pages of the New Testament when we read of Andrew bringing his brother, Simon Peter, to Christ. Thus you will see how this responsibility is bound up with the Bible record. Jesus called men to himself that they might go out after the lost. There is something emphatic in that one word that Jesus spoke to his disciples when he said: "Go." "Go and make disciples." It is not ours even to question an explicit command like that. The first law in the U. S. Army regulations relates to the receiving and executing lawful orders promptly. Shall we disobey the orders of our great Commander? It is the business of the church to save souls. Committed into our hands are the lives of the young as well as the old. Can we afford to be neglectful or dilatory in this greatest of all works, saving men and women for the Kingdom? Whatever else the church may be called to do it cannot afford to neglect its supreme business, the winning of souls.

More than this, our responsibility is seen in the obligation we have to our fellow men. We are responsible for our brothers, even as Andrew. We are responsible in a large way for our neighbors and friends. Paul put this

thought in a nut shell when he uttered that fine thought of his: "I am debtor." We are debtors to all men, and especially is that true of those among whom we associate from day to day and week to week. Put in practical words we are debtors, especially to the folk who live next door and on our street and in our community. Too often we as individuals shift our responsibility to plans, programs and committee work. When we want to reach an individual for Christ we appoint a committee or start a filing system of all the facts in his case, when, as a matter of fact, there is only one issue in his case, namely, he is a sinner and needs a Saviour. A great many of us wait for special meetings, a communion occasion, or Easter before we think of our responsibility to God for bringing our friends to Christ. Would that we might emulate the early church in our work for others! When they were scattered abroad they went everywhere preaching the word. I am not surprised at the record that followed: "There was added to the church daily such as were being saved."

To illustrate the value of souls the late Dr. Chapman used to tell the story of a farmer in the mountains of North Carolina, who drove into town in an old-fashioned covered wagon. He let his horses stand for a few moments outside of the store while he was transacting business, when suddenly he heard a cry and some one shouted: "Your horses are

running away." He ran and made one spring, succeeded in catching the lines dragging upon the ground, but his horses were going with such force that he was thrown to the ground and bruised badly. Springing quickly to his feet he caught the spokes of the hind wheel of his wagon, but the wheel whirling around threw him and he was all but insensible. Finally the horses were stopped and the farmer bleeding and bruised came hurrying up. Some one said to him: "Why did you take such a risk? You might have been killed and team was not worth it." The man pulled aside the curtain of the wagon and drew out from the straw in the bottom of the wagon his little boy, and holding him up said: "This is the reason."

When we know fully the value of lost men and women, boys and girls, we will see the importance of this work of saving men. Ministers, parents, Sunday School teachers, officers in the church and private members have this responsibility of telling the good news of salvation. Any one who can win a friend can win souls to Christ. A captive girl led Syria's great captain to healing by the simple word: "Would God my lord were with the prophet in Samaria, for he would recover him of his leprosy." A woman of sin led a whole village to Christ by saying: "Come see a man who told me all things that ever I did, is not this the Christ?" Centuries ago the wise man said: "He that winneth souls is wise."

The Church and the Present Age

REV. A. F. CARR, D. D., Savannah, Georgia

Text: "Who knoweth whether thou art come to the Kingdom for such a time as this." Esther 4:14.

The Gospel of Christ is an everlasting Gospel. Like himself it is the same "yesterday, today and forever." And the world's need of that Gospel is ever the same. It is the perennial fountain of the world's hope. But as suggested in this text there are times of special need and opportunities of special service in special circumstances which from time to time arise. There are such needs and such opportunities in the age in which we live. We may glance at some of the most urgent needs characteristic of the present day.

I. The age needs the Church acutely in its domestic life. Of course every age is in need of this ministry, but ours peculiarly so. We have witnessed the amazing spectacle of millions of people seeking to apply the doctrines of a system which calls for the elimination of the family from human life. The Red Socialism condemns family life. It is difficult to conceive of any intelligent human being advocating such a tenet. The family has given to the world not only the fact but the very name of sister, mother, brotherhood, fatherhood.

Eliminate the home and you have struck a fatal blow at these most sacred of relationships. We feel secure from the ravages of Bolshevism. But there are other forces at

work among us which are making inroads on the safety and happiness of the home. The Church must serve the age by saving the home in its wholesomeness and purity and sacredness.

II. The age needs the ministry of the Church in its industrial life. The conflict between capital and labor is waged largely outside the Church's influence. The world of organized labor is to a large extent either prejudiced against the Church or indifferent towards it. The world of capital may profess allegiance to the Church, but fails too often to act in accordance with its professions. This creates an impression of hypocrisy which is worse than indifference or opposition. We may not say how nearly a satisfactory adjustment of the relations of the employer and employed may be approached without religious influence. Intelligent selfishness may go a good way in that direction. Capital may see that it can get more out of the laboring man by yielding certain things to him. Labor may calculate how far it may discreetly go in its demands. Conditions may be indefinitely improved in this way. But however near a satisfactory condition may be approached, selfishness is still an unstable foundation. The industrial fabric built on it may collapse at any moment.

It is not the business of the Church to join in the details of the controversy of labor and capital. But it is the business of the Church

to urge on men with the authority of God himself the only sure foundation of industrial peace. This is not the Golden Rule. It is not Brotherhood. It is securing to every man his right. Let justice be secured for the last man, though age-long customs be rudely dealt with; yea, though the world be turned upside down in the process.

The Church must aggressively stand for this rule of justice not only in eternity, but in time; not only as a principle of the Divine government of the world, but as a practice among all men and toward all men. Without the recognition of this principle and without the recognition of its divine authority there can be no peace. And the Church must positively and aggressively seek to make the principle living and effective by the power of Jesus Christ in the lives of men.

A recent writer tells us that the "Revolutionary Intellectuals" dismiss religion as a thing not worthy of opposition. In so far as this is true, those "Revolutionary Intellectuals" are blind leaders of the blind. And the truth remains that the only enduring foundation for industrial peace is the righteousness made real in human lives by the power of Jesus Christ. When that is made a living fact in the lives of men, then they may go on to the practice of the Golden Rule, and realize the Brotherhood of Man.

III. The age needs most urgently the ministry of the Church in its educational life. We see ignorance and superstition still widespread. We see the readiness with which false teachings gain adherents. The people still perish for want of knowledge. But the real conflict is not with those religious teachings which are ruled by superstition. And it is not with those which still live only by ignorance, though they have a crude kind of enlightenment. These are not the dangers of the future. The progress of intelligence will eliminate them. The conflict of the ages is between religion and enlightened unbelief.

The supreme danger is the infidelity which so largely permeates many of the universities of Europe and of our own country. Dr. Nicholas Murray Butler, president of Columbia University, warns against it and calls it the New Paganism. It is accompanied with the crumbling of the moral sense. Honesty and truthfulness are robbed of their meaning. Dr. Swete, of New York, refers to a professor who habitually begins with his new students by endeavoring to destroy their faith. He calls it cutting them loose from their mother's apron strings. Yet Christian parents send their sons and daughters to these institutions regardless of the influences to which they are subjecting them.

The Church must support her own schools. But this is not all. The Church is called to the intellectual leadership of humanity. She must give to the educational world men of leadership in science who are also men of true faith. Intellectual atheism must be met on its own ground. And before the pride of learning and the chill of unbelief the Church must hold forth the true Light that lighteth every

man that cometh into the world. In the forefront of human progress she must ever bear aloft the symbol of Him from whom alone comes the truth that makes men free.

IV. The age very urgently needs the ministry of the Church in its civic life. It looked for awhile as if the great world war might lead to a revival of religion. Splendid qualities were called out in the characters of people by the necessities of war. Self-sacrifice, generosity, courage, patriotism, readiness to serve, these shone forth with heroic splendor. Men became serious—their thoughts turned to eternal things, their hearts bowed in prayer to God. How could all these qualities and activities fail to enrich the life of the Church, and bring a revival of religion?

Yet with the war scarcely over we find the country afflicted with an unwanted activity of the forces of evil. The crime wave has awakened nation-wide concern. Gambling, robbery, murder are alarmingly prevalent. Moral degeneracy flaunts itself in the face of the public and is by the public allowed. The enemies of the American Christian Sabbath are endeavoring to prejudice the public against Sabbath observance. They are just now specially and desperately active in the effort to destroy the Lord's day.

What does it all mean? It means for one thing that the war did not bring the Millennium. The war was necessary. It was righteous. It was glorious. It saved us from the threatened danger. It vindicated the cause of righteousness. But it did not guarantee the future. The best that war can do is to give a chance to those forces whose operation secures better things. So the war, after all, has not made the world safe for democracy. And war, after all, never can make the world safe for democracy. The safety of democracy and the safety of every other interest of life is ultimately in the keeping of spiritual forces. Those forces must continue active if the future is to be guaranteed. It looks as if the nation that can make the biggest guns ought to be the nation that will endure. But it is not so. A navy bigger than that of England and Japan combined cannot save us. Our wealth is not our hope. Only righteousness can exalt a nation. God gives character to men.

The experience of God in the lives of people is real religion. There is no true religion without this. And there is no adequate character given to us except in a personal experience of Jesus Christ. The nation's defense is in the character of her citizens. Her citizens receive the highest in character in that experience. Religion makes characters which Big Berthas cannot reduce. And sooner or later character wins the war, always. The perfect patriotism is that which seeks to perpetuate our democracy by making Christ our King.

Dr. Robert Robertson, formerly minister of City Temple, Glasgow, served with the British army in France. He had 413 of his old church lads "killed in action". He is now visiting his son, the Rev. Ian Robertson, an Episcopalian rector in Cincinnati, and writing a book of reminiscences.

The Sea Wall: Children's Sermon

REV. T. E. HOLLING, Ottawa, Canada

In the beautiful city of Victoria, British Columbia, where I lived a few years ago, the greater part of the coast line is rugged and rock-bound; but there is a small strip of soft soil which was being gradually washed away by the sea. To make matters worse, the cemetery was located on that part of the coast and some of the graves were in danger of being washed out.

To protect the coast from the ravages of the sea a concrete wall was built, against which the waves dashed in vain.

Many young people's lives are something like that coast line. For the most part, they are well fortified by what nature has done for them, but often there is some weak place where they are exposed to the onrush of strong temptation.

What is the weak spot in your life? Perhaps an ungovernable temper, a jealous spirit, an envious disposition, a feeble will, not exactly truthful, a trifle dishonest, a fatal fault of procrastination, or one of a score of other defects.

Get busy and build a wall of defense along the weak places of your life.

In Asia Minor, long ago, stood the strong city and castle of Sardis. It was the city of Croesus, the richest of men. Round it flowed the River Pactolus, whose sands were gold.

Only on one side might it be attacked, and there a strong guard was set. On the others sheer precipices guarded it, hundreds of feet from plain to castle wall.

Croesus went to war with Cyrus, King of Persia, and was badly beaten. But he retired to Sardis. No one, he felt, could capture Sardis. No one ever had. So he went to sleep with an easy mind. In the morning he awakened to find the soldiers of Cyrus by his bedside and his strong city taken. What had happened?

Sardis stands on a mighty rock, but it is a soft rock, and the wind and weather eat into it constantly. On its steepest side cracks had weathered in the rocks and the watchful mountaineers of Cyrus marked the cracks, climbed them by night, clambered on the unguarded walls, came on the garrison from a quarter they did not expect and at an hour they knew not.

The early Christians living in Sardis had some weak places in their characters, and lest they should fall a prey to their enemies Christ sent them a message by his servant, John, which you will find in the third chapter of Revelation, "Be watchful, and strengthen the things which remain. . . . If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Let the coast at Victoria, the castle of Sardis illustrate and enforce this message of Christ.

"Leave no unguarded place.

No weakness of the soul;

Take every virtue, every grace,

And fortify the whole."

Funeral Discourse

REV. H. H. HENRY, D. D., Bangor, Pa.

We remember the winsomeness of our friend. He was a good mixer, genial, social and magnetic. People were drawn to him as to a field of blossoming clover, as birds to an orchard all abloom. He built for himself a better monument than could be carved from marble, by the love created in the hearts of those with whom he came in contact.

We remember his hopefulness. All the clouds of gloom could not blot out his sunshine. All the winds of adversity could not blow away his cheerfulness. All the weights of responsibility could not crush his hope.

Surely he had his trials, but they did not rob him of his joys. The pessimist thinks the Golden Age passed, and the world hurrying on to panics and war and destruction. The optimist thinks this the Golden Age and that all is well with the world. There is a middle position. Our friend was a meliorist, a conservative, who saw both the good and the evil, and believed the Golden Age to be yet ahead. He tried to turn the thought of the people away from the gloom of the past, to the brightening present, and the still brighter future. He sup-

ported with voice and pen everything that was for the good of the town.

We remember his scholarship. He read widely of history and science. His mind worked rapidly. If all his printed articles were in book form they would make a small library. The world is rich in gold and copper and slate, because men have toiled. It is richer in knowledge because men have thought. So is our city richer because of this busy writer.

We well remember his patience. Though a sufferer for years we never heard him complain. We never saw any spirit of rebellion. There are two ways of passing through life—one with fussy nervousness, one with patient perseverance; one with a grumble, one with a smile and a song. Some leaves are never so beautiful as in the autumn days. So it is with the patient Christian. He does not sink in defeat, but rises in triumph. He does not go away in bitterness, but he fades away sweetly, beautifully as a maple leaf.

We bear this precious dust from this home, to God's Acre, to commit it until the morning of the Resurrection, to the care of the Holy Spirit whose temple it was. We do this in

full confidence that the body sown today as a natural body, shall be raised a spiritual body, and that sown in weakness shall be raised in power, like unto the glorious body of Him

who is the resurrection and the life. Therefore we sorrow not as those who have no hope, but rather say with St. Paul, "O death, where is thy sting? O grave, where is thy victory?"

"Fidem Servavi"

REV. ANDREW B. MELDRUM, D. D., Cleveland, Ohio

Text: "I have kept the faith." 2 Tim. 4:7.

The Apostle here gives us the fundamental principle of a truly great life. Paul was a great man, great without knowing it, great without realizing it. One of the beautiful things in the truly great man is his sublime unconsciousness of his greatness. Next to Jesus Christ, I would put the Apostle Paul. But Paul never knew his own greatness. He had no idea that two thousand years after he had laid his head on the executioner's block his name would be a household word, and his letters be read and studied throughout the world.

When I speak of greatness, I mean moral greatness, greatness of the sort that stands for what is right and true and pure and helpful; not mere forcefulness, nor the power of leadership or conquest; not intellectual grasp nor physical prowess; but greatness of soul, greatness which displays itself in devotion to righteousness and truth. That is the true greatness, and in that splendid sense Paul was supremely great.

He is drawing near to the end of his earthly career. His one anxiety just now is, that his young friend Timothy prove faithful. So he writes him a letter, in which he seeks to strengthen his hope and his courage, and intensify his loyalty to Christ. And lest Timothy should for a moment think that Paul has any regret that he has been identified with a cause for which he has suffered, and for which he must soon die, Paul says, "I have fought a good fight, I have finished the course, I have kept the faith."

What does he mean by having kept the faith? Does he mean that he had never ceased to believe that Jesus is the one and only Saviour of sinners? Yes, he means that. Does he mean that he never doubted the divineness and the power of the Gospel that had changed and saved him? Yes, he means that. But he means more than that.

I. He means that ever since that faith entered his soul it had been the inspiration of his life; it had been the dominating and controlling principle of his life. He had not only preached it, he had practiced it. He had been loyal to it. He had squared his life by it. He had never been ashamed of it. That is the only way to keep the faith.

Keeping the faith is a good deal more than simply hanging on to what we have been taught to believe. The only way to keep the faith is to live it. What some people mean by keeping the faith is only a sort of intellectual obstinacy, bull-headed stubbornness, that refuses to listen to anything else. To keep the faith is to obey it; to reduce it to everyday practice;

to cherish it as a principle of life; to follow where it leads; to be under its control; to be possessed by it. That is the way in which Paul kept the faith.

The faith of a true man consists in certain great principles of life and conduct, and he "keeps the faith" by living the life that is consistent with these principles. That is to say, he had an ideal and is true to it.

My friend, are you "keeping the faith"? Are you loyal to your sense of right? The question is not so much, What do you believe? or How much do you believe? "Are you transmuting your faith into life?" "Are you letting your faith control your life?" That is the way to "keep the faith." To "keep the faith" is to do what you believe to be right; "to keep the faith" is to be faithful.

II. And now, see how this subject opens up. To "keep the faith" means, not only to be true to what we believe, but to be true to those who believe in us. It is to "keep faith" with those who have faith in us. To "keep faith" is to prove ourselves worthy of confidence. It means that we shall so live that those who believe in us shall not be disappointed in us. Here is something for you young men and women to think about who have fathers and mothers who believe in you and love you, and would lay down their lives gladly for you. Are you "keeping faith" with them?

There are men in this city, whose lives are far from what they ought to be. They have broken the holy succession. They are not "keeping faith." They are bartering their birth-right for a mess of pottage.

A man came to me not so very long ago to ask my counsel and help. He was threatened with trouble as the result of certain secret dishonesties that he had been practicing for several years. I asked if his family knew of it. He answered: "No, that is the pitiful thing about it. My mother knows nothing of it. My wife and children know nothing of it. They absolutely trust me. It is the consciousness that I am unworthy of their confidence that is breaking my heart."

Ah, it is a terrible thing to be false to those who love and trust you. It is a terrible thing to hold love and trust on any principle of pretense. The way to keep the faith is to be faithful. The only way to get comfort and joy out of the confidence that is reposed in you, is to be worthy of it. I cannot but think that this glorious hero of the Cross meant this among other things, when he said "I have kept the faith."

"I have tried not only to cherish my faith in Jesus Christ as my Redeemer, I have tried

to be worthy of Christ's faith in me as his follower."

III. Then don't you think that to "keep the faith" means, not only to cherish our honest convictions of truth, and to be worthy of the confidence of those who believe in us; but also to be true to all whom we have it in our power to help and bless? It means to "keep the faith" with our opportunities of service.

Every man is a guiding light to some other soul. Woe to that man who guides another to the rocks instead of away from them. It is a noble ambition to be a true friend, a safe guide, to some soul, and if we would be that we must "keep the faith." We must use the confidence that is reposed in us so that our influence shall be a blessing and a help, and a source of joy. God pity us if we break faith with those who look to us for safe example and wise counsel. God help that man who, knowing that he is trusted, uses that trust to work evil.

Why do we so despise the traitor, like Judas Iscariot, or like Benedict Arnold? Because he betrays a trust. He is trusted, and proves untrue. He does not "keep the faith." That is why we despise him. That is why we hold him up in execration. And yet that same spirit may be in us and is in us when in our daily relationships knowing that we are trusted we use that trust for base and evil purposes. On the other hand what nobler spirit can a man display than that which prompts

him to "keep the faith," to be true to the confidences reposed in him? It is the noblest thing in all the world. The man who keeps faith is a faithful man. Faithfulness demands a lot of patience, a lot of courage, a lot of determination, a lot of "sanctified obstinacy," if you will. Paul did not always find it an easy matter to "keep the faith." We all have temptations to overcome, temptations that come from within and from without that would allure us from the path of duty and of right. Never mind, there is not one of us but knows in the depths of his soul that the truest satisfaction in life is that which comes from the consciousness of having proved faithful. Millet, the painter of the "Angelus," tells us that his good old grandmother once said to him, "My boy, learn to paint for eternity. For no reason in the world allow yourself to fall in the eyes of God." He never forgot that advice. I wish that I had the power to drive it into your souls, Do not fall in the eyes of God. And my friend you will not fall in the eyes of God so long as you "keep the faith." Be true to your Christ. Be true to your inmost convictions. Never play fast and loose with the fundamental principles of life. Remember Christ trusts you, and calls you his friend. Remember there are those on earth who trust you and love you. Keep faith with them. Be faithful. You will have many a conflict to fight, many a hard road to travel, but if you keep the faith, the conflict will issue in triumph.

THE CHURCHES AND THE CARNIVAL

When Alhambra, Cal., began planning a merchants' parade and four-day carnival, the pastor of the Methodist church, Rev. Sam Hughes, asked the directors: "Where do we come in? Aren't we, the churches, doing business in Alhambra?"

The merchants' association was a bit startled. Churches are supposed to oppose these more or less hilarious celebrations.

But Mr. Hughes laid the question before the ministerial union, and the five pastors ordered a float representing a snow-white church made of beaver-board by two skilled carpenters. It was as large as the truck permitted, and inside it, looking out of the windows, rode the honor boys and girls of the Sunday Schools.

Conspicuously lettered on the sides were the statistics:

Total membership in Alhambra churches..	2,025
Total Sunday School membership.....	2,060
Total funds raised since Jan. 1, 1921.....	\$55,480

Combining the figures of the five churches eliminated odious comparisons, and spoke of union rather than rivalry. So the plea on the rear of the float, "Support the Home Churches," made an impression. The ministers followed in a well decorated automobile. Twenty-five cars filled with church and Sunday School officials came next.

As a result the entry of the churches had the direct effect of making the carnival a clean affair. Several questionable concessions offering "big money" were turned down by the directors because they would be offensive to this new element. "No gambling goes this year," was the decision.

Another result will undoubtedly be that Alhambra business men, loudly urging the people to rally to the support of home industries, will see themselves in a new light when they drive into the nearby city on Sunday mornings to attend the service of some big church where their

money and influence count so much less than at home. They will have been their own preachers.

"Another year we shall have a decorated booth at the carnival, a beautifully decorated center where we can meet one another informally, get acquainted with outsiders and new business men of the community, distribute church magazines, and let the community as a whole know just what the churches and charities are accomplishing. For instance, my boys' club, numbering fifty, and the girls' club of forty-five members, can be counted on to do things worth showing. You see the opportunity?"

And what is true of Alhambra is equally true of every American town.—The Continent.

THE VALUE OF EARLY DECISION

The Rev. Jas. M. Alley, of the Methodist Church in Ireland, outlined a successful scheme adopted by his church for claiming the youth for God. They had a junior membership roll upon which were recorded the names of every child under sixteen years of age belonging to families connected with the church. At the age of fifteen they were asked by the minister, during a personal chat, if they were willing to make a definite decision to accept Christ as their Saviour and to acknowledge Him as Lord. And those who were willing were gathered into preparation classes for church membership. As the youth or maiden reached the age of sixteen he or she was received into the fellowship of the church in the presence of the congregation at the Sunday service. This service being followed by Holy Communion was always a most impressive occasion.

"But do the young people adhere to their membership?" I asked the Rev. W. Corrigan (the Convener of Work amongst the Young in the Irish Methodist Church), who sat by my side. "In 99 cases out of 100," he replied—Sunday School Chronicle.

The Congregational Church Adopts \$1500 Minimum Salary. "Glory!"

And Is Raising a Fund of \$233,000 to Pay One-third to One-Half of the Deficits in Local Churches

THIS ACTION PLACES THE CONGREGATIONAL CHURCH ON THE "FAIR" OR GOLDEN RULE LIST OF CHURCHES, THE PRESBYTERIAN AND METHODIST CHURCHES OF CANADA HAVING TAKEN ACTION LAST JUNE.

Presbyterian Church Expected to Take Similar Action at Next General Assembly.

Methodist, Baptist, Disciple and Small Denominations Still in the "Sweat-Shop" Class—and not Disturbed Over it.

The Congregational Church Extension Board report makes this statement. p. 28.

MUCH BUSINESS TO DO—Over half of our pastors without a living wage, 23% receive less than \$1,000.

WE HAVE A PLAN—A definite persistent campaign is on to stimulate churches to increase salaries. \$700,000 is needed to lift low salaries to the \$1500 minimum. The C. H. M. S. asks for \$233,000 to aid weak churches on condition that they provide the other two-thirds.

THE REASON WHY

"We have dropped 344 missionaries since 1914. There are 562 fewer home missionary stations than in 1916; 27,485 fewer pupils in Home Missionary Sunday Schools, and the average cost for a year's labor is 70% higher. Here the church's nerve of growth is cut.

"By last year's Year Book of 5,294 churches, 1,331 were pastorless."

These facts with the survey table reproduced from the Congregational Extension Board's report will show that The Expositor's facts and figures on pastor's salaries given in its campaign during the past 10 years is correct. Take these percentages quoted from the Congregational Church Extension Board report, ps 28.

"We are gaining—we added \$600,000 to pastor's salaries last year. The average salary in 1920 was 11.8% higher than in 1919, and 45% above 1916. In 1919 63% fell below the \$1500 minimum and 29% below \$1,000 as compared with 51% and 23% in 1920."

This shows that in 1916 more than 33 1-3 per cent of Congregational pastors were getting less than \$1,000. But thanks be to the living God for speaking to those in authority in the denominations in tones that cannot be misunderstood, on the subject of less than living salaries for his servants.

I am quoting from The Expositor for October, 1919, not to claim any credit, but to show that I had good cause for making the claims that I presented then:

Conditions In Congregational Churches

For the Congregationalists let us take a whole state, a very prosperous state. Some

200 churches pay 202 preachers \$244,487 in salaries; sixty-four of them get \$139,900, or an average of \$2,186. This is fine—all of them above \$1,200 a year. But when these sixty-four fat and prosperous pastors have been to the cupboard there is only \$104,587 for the 138 ill-favored pastors, an average of \$757. Some of these get \$1,000 or more, but remember, for every one who gets \$1,000 some poor devil has to hit the rocks of H. C. L. for \$514 a year.

Now, this church is going to raise \$5,000,000 for annuities for aged ministers, to be paid when the ministers have reached the ages of sixty-five, sixty-eight and seventy, to be paid over a period of years, according to the statistics of the Carnegie pension fund. That is great, and it will encourage these ministers who are about forty, with increasing families, to know that if they hustle around and raise this \$5,000,000 that in twenty-five years they can participate, providing they have been able to keep alive on this \$836 or \$672 salary in many cases.

Now, the quota for Ohio in this \$5,000,000 campaign is \$275,000. Now, let us add \$50,000, or an average of \$400 apiece, for these 125 Ohio pastors, who are getting an average of \$836. Do that and see the whole \$325,000 go over the top. It will double the strength of your appeal. Of course, this would lengthen the lives of this 125 underpaid men and a much larger per cent would survive to take part in the division of the \$275,000, or \$5,000,000 in all. But there is always some drawback to every benevolent plan.—The Expositor, October, 1919.

The only way to save the church is to save the preacher.

We have repeatedly called attention to the fact that if the denominations did not raise the salaries of the preachers that they would be forced into other work to provide food and clothing for their families. That would in time bring about the closing of the rural church. We warned the denominations that the rural church was the "supply service" of the city and large town churches. The Methodist church is spending large sums on city churches. If the bishops would think a minute, where they come from, and where the live, working members of the city churches came from,—the country,—they would realize that \$200 or \$300 added to the \$700 and \$900 salaries of country preachers would mean more in the coming years to city churches than thousands in brick and stone. Go into the adult class of any city church. Ask for a show of hands of those converted in country

I wish there were some kind of spiritual dynamite, or T. N. T. or Lewisite that would

If not, if not, Arthur Nash and his transformed sweatshop and the little hunch-backed girl and the gray-haired old woman, will rise up against them in judgment. And God grant that they may see the light before that happens!

F. M. BARTON.

1920 Salaries by States and Superintendency Districts						
States and Dis.	Under \$1000	\$1000—1499	\$1500—1999	\$2000—2999	\$3000 and over	%
Alaska	1	7	12	1	6	28%
Arizona	7	19	32	4	5	34%
Ark. Mnt.	7	18	25	17	4	34%
Battle Island	6	18	9	4	12	36%
Iowa	27	50	62	8	11	37%
Madre Atlantic	29	31	28	11	18	37%
Minnesota	23	41	24	21	16	40%
Illinois	30	34	26	21	18	40%
Indiana S.	31	34	26	14	14	41%
Southwestern	1	3	5	2	17	40%
Central South	6	13	11	7	16	42%
Indiana	2	5	4	4	17	43%
Nebraska	13	10	42	5	4	43%
Ohio	39	27	59	26	14	43%
California, N.	52	21	39	16	10	45%
New York	52	21	39	16	10	45%
Alabama	41	25	37	23	11	48%
Massachusetts	76	15	104	20	7	48%
Connecticut	55	20	85	27	15	48%
Washington	21	29	38	22	10	50%
South Dakota	21	29	38	22	10	50%
Albany	19	31	38	17	5	51%
Oregon, Idaho	21	31	42	13	8	52%
Florida	21	19	25	10	12	52%
Virginia	41	29	34	13	9	60%
Montana	26	15	10	6	4	70%
Maine	79	48	33	6	4	72%
New Hampshire	47	30	22	6	4	72%
Hawaii	46	65	9	3	4	75%
Southwestern	69	66	6	0	0	97%
Idaho	38	75	2	0	0	97%
Total	462	211	971	636	361	9%

NOTE.—a Rocky Mountain; Col., Utah, Wyo. b Middle Atlantic; D. C., Md., N. J., Pa., Va., W. Va. Southwestern; Ark., La., Okla., Tex. c Southeast; Ala., Fla., Ga. N C S C Tenn i Colored Conventions; Ala., Ga., La., N. C., S. C., Tenn., Tex.

PASTORS' SALARIES

IF VERY able-bodied pastor should receive at least \$1,500 and parsonage. The following table is a study of salaries from this standpoint. The order followed is that of percentages below the minimum. Districts are those of superintendents' areas. (See notes for states.)

The Expositor-Telescope Preachers' Salary Discussion

The Telescope Reduces the Number of U. B. Preachers to Less than 1249. All We Want Is the Truth—and if We Are Wrong We'll Gladly Apologize.

Editor Phillippi, of The Religious Telescope, devotes half of a page and a half to try to prove what an ornery fellow the editor of The Expositor is, and half to proving that salaries of United Brethren preachers average from \$1300 to \$1400 a year, which would indicate that not many United Brethren preachers were getting less than \$1000 a year. I am more inclined to believe the first than the latter half.

We would suggest that U. B. preachers getting less than \$1000 a year write to The Religious Telescope and find out what becomes of the difference between what they are getting and what the editor would like to make the laymen of the church and the world believe they are getting.

Now, U. B. preachers may be getting more than I have stated. I hope so. If by standing a lot of personal abuse I can uncover a condition that shows they are getting a living salary, or that will bring to them such a salary, I'll eat it up, and apologize as I agree in my closing offer to The Telescope.

I can foresee that great good will come from this, and ask the Christian patience and forbearance of the editor of The Telescope. This discussion has induced the editor of The Telescope to give U. B. preachers more space in The Telescope than has ever been given them before. He says:

"Even so, The Telescope cannot afford to soil its hands or garments by replying to The Expositor in kind."

The great Teacher once said that it was not the things without that defile a man, but what cometh out of the heart, evil thoughts, etc. This to assure you.

The differences between The Telescope figures and The Expositor figures come largely from the fact that we are using different authorities. The Expositor is using the "Year Book of the United Brethren in Christ, General Conference, 1921—edited by W. R. Funk," and The Telescope is using its own figures, and as they keep changing The Expositor revises its figures to suit them, but the changes are so rapid that The Expositor cannot keep up. We are following along, and if we can keep Bro. Phillippi on the witness stand long enough, and he gets mad enough, we shall learn the truth, and that is all we want, whether or no it discredits the editor of The Expositor.

In The Telescope "Some Punk" column editorial elicited by our brief comment on their loss of 162 preachers last year, Phillippi says:

"We have perhaps two hundred preachers whose time is divided between the pulpit and secular business."

The Expositor took this 200 off from the 1868 shown in the U. B. 1921 year book, added \$163,066 indicated by Phillippi's figures and went to work. Deducting the amount paid pastors in the 5 wealthy conferences, we got results, showing salary averages averaging

\$841 in Nebraska, \$964 in West Virginia, \$993 in Wisconsin, \$1013 in Kansas, \$1069 in Illinois and \$1007 in the Erie conference.

It is true that we overlooked another statement in the "Some Punk" editorial, stating that our figures of 1868 pastors are nearly 400 too high. This we would have used had we noticed it in spite of his plain contradiction. That would leave the United Brethren church 1468 pastors according to Phillippi.

But in his "More Punk" editorial Phillippi says:

"When Mr. Barton assigns 1249 pastors to the conferences left after excluding the five strong conferences enumerated, he is putting more pastors in these alleged weaker conferences than the full-time pastors we have in the whole church."

Off go the heads of 219 more good United Brethren preachers.

The United Brethren church, if you take Phillippi's word for it, is shedding preachers like a drunken sailor shedding his money.

The 1921 U. B. Year Book shows loss of: 162 preachers. In one place in "Some Punk" 200 more, in another place, same editorial 200 more, in his "More Punk" editorial 219 more, making the total loss

781

The loss of 781 preachers in one year would stagger some larger denominations.

But we notice that he indicates that 1249 is not the real rock-bottom yet. It looks as if Editor Phillippi was intimating that Editor Funk of the Year Book was putting on "a front" or "padding" the returns for comparison with other denominations.

While Bro. Phillippi is contemplating his wholesale massacre of U. B. preachers, we will call another witness to the stand. This is one of Phillippi's supporters for he starts his letter with "No doubt you already regret having written in the tone you did in reply to Dr. Phillippi's 'Some Punk'." We will hear this witness for the defense. He says:

"Our denominational leaders are pointing with pride to the 70% increase in pastor's salaries during the last eight years. To be sure the biggest part of this increase has come from churches already paying beyond the minimum of \$1000."

If the average salary now is as claimed \$1300 it must have been around \$768 eight years ago.

But the Inter-Church Survey published Jan. 7, 1920, stated that the average of "The church of the United Brethren in Christ was \$859" a year, and I did not observe any protest in The Telescope over that statement.

But let the witness—a reliable pastor of the U. B. church—continue. He says:

"The saddest part of all is that the bishops and general officers accepted an increase of 40% at the General Conference (last June?). To the average pastor their salaries ranging from \$1800 to \$3000 looked enormous in comparison with his own. This was raised to \$3100 for associate editors and up to \$4500 for bishops. This to my mind was a very serious error as it will make doubly difficult the rais-

ing of our own United benevolent budget. The strong objection from the laity has always been the large proportion of the benevolence funds that went in fat salaries."

That will do, you have shown why the U. B. church lost 162 preachers in the 1921 report. And your testimony reminds me of a scene in that story of "The Servant in the House." The deaf bishop puts up his ear trumpet and into it Manson says in tones of bitter irony: "God's not looking, let us grab all we can." Distinctly understand, it is a memory, not an insinuation.

Personally, I think this U. B. preacher is mistaken. It is unbelievable that a church that according to Dr. Funk's 1921 Year Book, lost 162 preachers, and gained only 3026 members during the whole year, would offer a 40% increase in salaries to their bishops, general officers and editors. And even if the conference did offer, these gentlemen would not have taken it as long as the average salaries of their United Brethren ministers averaged only "\$1300 a year," which means that for every one that got \$1600 some one got \$1000, and for every one that got \$1900, some one got \$700. And I am still inclined to believe that some 534 U. B. preachers are getting an average of \$990 a year, and you will see why I think so before we finish.

Will you please take the witness stand again Brother Phillippi?

You have heard the testimony of the preceding witness. I still think that there is some mistake about it. But if it is true, what was your editorial position on it?

In your editorial policy do you represent the whole church, or only the bishops and general officers?

Is your statement true in your "More Punk" editorial that you have less than 1249 full time pastors in the U. B. Church?

Is it true that the U. B. church has eight Bishops, two of them being Bishops Emeritus?

If that is correct then each of your Bishops has the oversight of some 209 pastors, and it requires six U. B. bishops to shepherd a flock of 351,007 members. One Methodist bishop shepherds some 1161 pastors, and the membership in one Methodist bishop's area is 419,077.

Now Bro. Phillippi (and the brother is O. K. if you would treat these underpaid preachers as brothers in Christ and not merely as United Brethren, it would be a great day for them)! On the face of the returns I owe you and your church an apology on the Nebraska figures. But don't you think that Bro. Funk ought to go 50-50 on that apology for putting opposite Nebraska 91 pastors or preachers, when according to your figures there are only 52. That is a shrinkage of 45% and applied to the whole number would bring the number of U. B. full-time pastors down to 1028, which would increase your average salaries still more. You see I am willing to help you boost salary figures.

Here I attach a copy of a letter, dated Dec. 20, to which you have not replied:

Scripture Tells Us To Buy the Truth

December 20th, 1921

Joseph M. Phillippi,
Religious Telescope,
Dayton, Ohio.

Dear Sir:—

I thoroughly enjoyed your "More Punk" editorial. And if United Brethren preachers are getting more salary than your Year Book indicates, no one will rejoice more than I, and when I am convinced that the number of preachers in the United Brethren church getting less than \$1000 is small or inconsiderable, I will apologize in a way that will satisfy you and all your people.

But there is only one way to find out.

Will you join me in signing a message on a double post card, asking your ministers to give salary information on a return post card? I will bear all expense, and do all the addressing, and will send the cards to you as soon as we have had a certified accountant classify them.

You claim in your "More Punk" editorial that the average salary even in Nebraska is \$1300, and in your "Some Punk" editorial you claimed some \$1350 average for the whole church.

I claim that there are some 624 of your preachers that average about \$800 a year.

In your 1921 year book you give a list of names and addresses of ministers, those that are unstarred, "engaged in active work."

If as the result of this post card canvass half of your ministers "engaged in active work" average less than \$1200 a year, you are to apologize in The Telescope and contribute from \$100 to \$500 as we may agree, to be divided among your preachers getting less than \$800 a year. And if as a result of the postal card canvass the poorly paid half of your ministers engaged in active work, as per your 1921 Year Book, average more than \$900 a year, then I will apologize in The Expositor and pay for space for apologizing in The Religious Telescope and contribute \$100 to \$500 as we may agree, to be divided among your preachers getting less than \$800 a year.

Sincerely,

F. M. BARTON

P. S. This offer is open for ten (10) days. In your reply please note whether it shall be \$100 or \$500.

My Error That Phillippi Says Should Silence Me on U. B. Matters

Here is where the editor of The Expositor makes a confession. I greatly admired the work of the United Brethren Church among the Indians, and I cited an instance of their building a church in 1786 at Pilgeruh. I did not look up my reference as I took it from:

"The History of the Mission of the United Brethren among the Indians of North America, by Geo. Henry Loskiel, and published in 1794 by The Brethren Society for the furtherance of the Gospel." This United Brethren church, in Latin Unitas Fratrurn, and sometimes translated Unity of Brethren, but generally known as United Brethren, was established and founded at Bethlehem, Pa., in 1740, and had a most effective and glorious work among the Indians.

The United Brethren church of our enquiry was founded by Otterbien, of the German Reformed Church, and Martin Boehm, a Mennonite pastor in Pennsylvania. They held a conference in Baltimore in 1789 and in 1800 in Frederick County, Md., the organization was formed under the title "United Brethren in Christ" and Otterbien and Boehm were elected Bishops. This church was apparently strong for bishops even in its infancy.

Now I am quoting from Carroll's Religious Forces of the U. S. 1910.

"The Confession adopted in 1815 was revised and slightly enlarged in 1889, resulting in a division, withdrawing from the general conference and holding a separate session. Many cases to settle the validity of the action of the general conference of 1889 and considerable church property is involved in the final decisions, which may not be reached for some years to come, both bodies claiming the same name."

A Bishop of the original United Brethren or Moravian church tells me that it is his opinion that the United Brethren church has no moral or legal right to the name, especially in the state of Pennsylvania. But that rather than fight over it, they gradually relinquished the United Brethren name and became known as Mennonites.

Pardon me for giving this so much space. But the name that was appropriated seems to be troubling the U. B. church even today.

My Prophecy Started as Much Trouble as Some Made by Real Prophets

I hazarded the prediction based on its loss of 162 ministers in one year (via Phillippi; I haven't learned yet the cause of that loss. I thought it was low salaries, but you apparently prove that high salaries caused the hegira) and its supposed low salaries that unless the U. B. church meets fairly the question of starvation wages for ministers, that within ten years it would be absorbed by some other church.

Prophecies are dangerous, but just between you and me, the ordinary low-salaried preacher is not supposed to be in on these things, have not overtures been made to or by your church for some such thing? I'm just asking, so please don't fly off the handle.

This was Mr. Phillippi's come-back. He says: "The U. B. church will be doing business at the old stand after The Expositor has changed editors. Its soul still will keep marching on after the body of The Expositor lies mouldering in the grave."

Now, Phillippi, you started your "More Punk" editorial by throwing dirt, saying you "cannot afford to soil your hands or garments on us," and you end up your More Punk editorial by throwing dirt on us "mouldering in our grave." You don't mean that. You would send flowers, you know you would.

But aren't you tangled in your reference to "John Brown's body lies mouldering in the grave, while his soul goes marching on."

John Brown stood for the liberation of the black man, and a home and living wages for him. I stand for the liberation of the preacher man from the autocracy of denominational officials, and a living wage for him. And I am going to see it in the flesh. But if in the

battle I should drop my sword, some one who can wield a more trenchant blade, will seize it, and carry on, and like John Brown's, my soul will go marching on with him.

If I could do as much for the poorly-paid preachers of America as John Brown did for the slaves I would "moulder" quite cheerfully, although personally I prefer cremation. And in wishing The Expositor was mouldering in its grave you are in distinguished company, some of the leading officials of the Inter-Church movement devoutly wished and one prayed for the same.

But it seems to me that if I were mouldering in my grave and I could know that preachers were suffering what letters from them tell, I would come forth as Lazarus did in his grave-clothes and take my pen.

Sorry this little passage at arms ends so gloomily, but I promise to be more cheerful next time.

Sincerely,

F. M. BARTON

To remedy following conditions I will stand more abuse than Phillippi is capable of delivering.

Letter from a United Brethren pastor whose average salary is supposed to be \$1400 a year.

November 8, 1921

Dear Bro. Barton:—

First of all I must say that I thank God that you champion the cause of the pastor.

I am a pastor of the U. B. Church, have served the church for 15 years without a break. Have never even had a vacation. Yet I often wonder if the church appreciates what we pastors suffer for it. But I received my call from God and "Woe is me if I preach not the Gospel of Christ."

I am now serving this circuit at the promise of \$900 per year, two-point work and must have a conveyance, so it means that unless I receive payment in full, I cannot keep the children in school. And because of the fact that the salary is only a very little more than half paid to date, I must seek other means to meet my obligations. And just when I seem to need all of my strength so badly, I have an accident that leaves me with a broken arm. So that I ask that you remember me in your prayers. Just how we shall get through the winter, God only knows. But, "Though He slay me yet will I trust in Him." I have never before offered to complain, so I do not want this to be taken as a complaint, but to show you why it is that I am pleased with your work for us.

I have a family of wife and three little girls, one 16 years, one 12 years, one 9. The eldest is a junior in High School, the others in 7th and 4th grades. The hard thing is to keep them clothed to be presentable and comfortable on the amount that we receive. I am denying myself that they may be kept in school, but I am now to the place where I have no clothes to appear in, that will even be called respectable and it causes me much embarrassment.

I am 50 years of age, 5 feet 9 inches in height and weigh 190 pounds. So you see that

I am nearly a man in outward appearance, but God looks upon and knows my heart.

My children are looking forward to Christmas with heavy hearts as they realize it will be as it has been for several years, without gifts or much joy to them. And I just wonder if you might not know of some one that would be glad and able to remember us here in this western conference at the Christmas time. Some one that might have clothing they might feel like sharing with us. I know there are many of God's children that have plenty and to spare and yet we go without.

I might write to the United Brethren General Secretary, but he would think I was finding fault and might either ignore or censure me, which, I do not know. So please do not use my name, that I may not have a harder time.

May the Lord bless you and continue to make you a blessing to the poor pastor.

Yours in Jesus' name,

(I have a number in the same strain. They would make interesting reading in The Telescope. Want them, Phillippi?—F. M. B.)

Another U. B. Preacher's Wife "Average Salary \$1400" Who Got the \$950.

I read in The Expositor concerning preachers' letters to Santa Claus. As my husband's salary was only about \$450 last year and may be smaller than that this year, it makes it impossible to care for our loved ones as we would like to. My husband is now preaching on the _____ circuit charge for the United Brethren Church. This is our third year here. He has been preaching for the U. B. Church for nine years. He is compelled to work at manual labor to support his family. And then it is almost impossible to get along. We can not get the things that we really need. We have to sacrifice quite a great deal to preach the Gospel, as we have five girls and two boys in family besides husband and myself. Two of the girls go to High School, which costs quite a little, but I am so glad they can go, if we do have to sacrifice to send them. They are making good standings in their school work. Besides we have to keep a horse.

I hope the day will come when people will fully see the need of a living salary. How I enjoy to read The Expositor. I only wish the United Brethren Telescope would publish more on living salaries; they seem to lack in that line, as it is so much needed in our church. (Sister, I am getting the low salary question into The Telescope in full pages.—F. M. B.)

We would appreciate it very much if you could procure a Christmas box for our family. Our special needs are blankets, bed spreads. One girl age 14 years needs a coat for winter. Size 18 years as she is large for her age. One of the girls, 10 years old, also needs a coat, size 12 years. We also need under-clothing, stockings, shoes, overshoes, or rubbers. My little boy age 8 years needs an overcoat, size 9 years. I also need a rug or carpet, 9x12 feet for bedroom downstairs as it is a very cold room and we are not able to buy one.

Wife of United Brethren Preacher.

What the United Enlistment Movement Is Doing—Taking Bread from Children's Mouths and Clothing from Their Backs

I was in comfortable circumstances financially when I answered the call to the ministry, with some funds of my own to lean on. But after the years we have given to the church, we find ourselves dependent entirely on our salary, even though it is often unpaid. Then we must get out and find work of some sort to augment what has been paid, even though there is much said by the church officials that one ought not so to do.

Our people here are not wealthy, yet they are all able to do and live above want. And they do not seem to realize that God gives all their blessings, and in return asks them to help the minister to live above want. Yet they have been nagged at for funds for other departments of the Church until they feel they are giving all they can. And the hard thing is, we pastors were the very ones that were asked to urge them to give to the very limit, so what are we to do?

We have one hundred members here, almost all adults, only a few children.

Since the United Enlistment Movement of our church, or the drive to put over the \$4,000,000 was started, I have been asked to work to help and have done my best. Yet since that time, I have lost on unpaid salary more than \$450, some at the two points owing \$225. They are discouraged and seem to think they cannot meet their contract. So what am I to do? I feel I must remain on the work here and help to encourage the people. I feel that we have bled the people to pay for some things that are not nearly as needful as the pastor's salary. Pray that God may help the General Board of the Church to see their mistake and forgive us poor pastors for the part we have been obliged to play. Keep up the fight for us.

United Brethren Pastor.

Evidence That the Expositor Is Constructive in Its Work, and That Working Through the Pastors It Has Been a Blessing to the U. B. Church

"I expect to keep on working for The Expositor out of gratitude. It has been to me a great benefactor. I came here as pastor twelve years ago and it has been like a constant friend at my elbow. I have been trying out methods found in it and half the illustrations woven into my sermons have been gleaned from its pages.

"I am happy to say that I have received more than six hundred into church fellowship during that time, while my salary as pastor has advanced from \$600 per year to \$1,880. I owe much to The Expositor and I thank you from the bottom of my heart. If I can be of service in passing the help on, command me."

United Brethren Pastor.

The Hardships of Poverty

Thank you for your courageous defense of the poorly paid in November and December Expositor. I have known men on salary of \$4,500, who, when asked to spend a Sunday (Continued on page 640)

Prayer Meeting Department

THE MID-WEEK SERVICE

Have Bibles in the room and get the people to use them, sometimes by a "Bible reading," sometimes by asking one or more to read the passage to be expounded, rarely by "responsive reading." Ask them to select verses themselves to read. Encourage them to speak what is in their own heart and mind whether it is on your theme or not.—The Continent.

* * *

I. THE GOOD CONFESSION

For Scripture basis see Exposition

Expository Notes

Paul, in writing to Timothy, twice uses the phrase, "the good confession," I Tim. 6:12, 13, R. V. First, he refers to Timothy's "confessing the good confession in the sight of many witnesses." "Both the article and the tense point to a definite and conspicuous act." Does Paul refer to Timothy's profession of the Christian faith, or to his ordination as a minister, or did Timothy suffer some persecution of which we have no knowledge? For the word, confession, has two meanings in the New Testament, corresponding to our words, testimony, and persecution, in the passive sense, or, better, martyrdom. In the next verse Paul speaks of Jesus as witnessing the good confession before Pilate. This may refer to the words of Jesus, his answer to Pilate's question, Jno. 18:37, or it may gather in the whole event, the climax of which was Jesus' death from his condemnation by Pilate.

Much is said of confessing in the New Testament. What do men confess? Chiefly, that Jesus of Nazareth is Lord and Master. Rom. 10:9, Phil. 2:11; that Jesus is the Jewish Messiah, who has come in the flesh, I Jno. 4:2; that Jesus is the Son of God, I Jno. 4:15. Take this, not as a statement of a doctrine of theology, but as an expression of practical belief, which guides and controls a man's actions. The Romans and Greeks, once convinced that Jesus was the Son of God, were ready to reverence him and be guided by him. The Jews, once led to admit Jesus as the promised Messiah, expected, of course, to follow him and be controlled by him. Once the main premise is granted, the others follow of necessity. But in the passing of the centuries, the emphasis has been shifted. We are ready glibly to say that Jesus is Lord, but we need a new conviction that he is **our** Lord and Master, whom **we** will loyally obey.

Where and how do men confess? "Before men," openly, publicly, Matt. 10:32; in words, Rom. 10:10; in deeds, Jas. 1:25.

When? Continuously, Heb. 4:14; I Cor. 15:58.

Why? What is the result, or what the reward? Paul answers, Salvation, Rom. 10:10. The Lord himself says that those who confess him before men on earth, he will confess before his Father in heaven, Matt. 10:32.

An editorial in The Watchman-Examiner speaks of the Apostolic Confession—not the Apostles' Creed—as made in the New Testament by Peter, Paul and John.

Peter, the apostle to the circumcision, makes this emphatic statement to the Jews, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." Acts 2:36.

Paul, the great apostle to the Gentiles, tells the elders from Ephesus that they knew his life in that city, how he spent his time "testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

While **John**, writing not so much to Jews or Romans or Greeks as to those of whatever race who had entered the Christian "Way," gives both confession and result, "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." I Jno. 4:15.

In the first century the recognition of Jesus as Lord was the unflinching test of a Christian.

In the famous letter which Pliny the Younger wrote to the Emperor Trajan concerning procedure against those accused of being Christians, he says that as a last test he ordered them to curse Christ which he was informed "real Christians would never do." This recalls what Paul wrote to the Corinthians, that "no man speaking in the Spirit of God saith, Jesus is anathema." I Cor. 12:3.

Concerning the Apostolic Confession the Watchman-Examiner farther says:

This confession separated Christians from Jews, because it identified one who had suffered a violent death with the Messiah of Israel. It separated them from Graeco-Romans because it offered a defeated dead man as the leader of the world: to Jews a stumbling-block—a contradiction in terms; to Greeks foolishness—a piece of preposterous nonsense. Paul, who alone of the three argued the proposition at length, is quite prepared to maintain it against Jewish indignation and Greek contempt. If Paul were with us today we may be sure that he would maintain it with equal confidence against the cynical aloofness of Bernard Shaw, the ponderous wordiness of the newest psychologists, and the vacuous imaginings of Mrs. Eddy and all the rest.

Our question is this: Can we who are here and who call ourselves Christians repeat this Apostolic Confession? Must we recast its terms?

It is of no use blinking the fact that it is the most difficult proposition ever submitted to human intelligence. To say that a young man who once went about village streets and who was killed is now King in heaven; to say that people who believe this and who make him their king have their consciences cleansed and their hearts at peace with God—is it any wonder that Paul was met with jeering laughter on Mars Hill when he preached the resurrection of a dead man?

Be it so. It yet remains true that not a page of the New Testament could have been written, but on the basis of the actual occurrence of the events embodied in the Apostolic Confession. Deny these events and there remains no explanation of the New Testament. Deny these events and all human testimony becomes unreliable, as Paul maintains in I Cor. 15. Neither can we trust our own experience any more. The sense of the forgiveness of sins which millions in the centuries have rejoiced in is an illusion. And Christians are of all men most pitiable.

It is a matter of fact that Christians are not the most pitiable. They are and have been the heroes and pioneers of every age, the masters of circumstance, the conquerors of time and death, the possessors and the heirs of eternal life. Let those who condemn their confession—Jesus is Lord—match their love and service, or join them in the boundless joy of loyalty to Him who was dead but who is alive for evermore.

* * *

II. SOWING AND REAPING

Gal. 6:7; 2 Cor. 9:6

Expository Notes

A number of titles might be given to the thoughts arising in one's mind when reading these two verses. We might use the words, lately on every one's lips, Preparation or Preparedness. One cannot have the last without a long course of the first. "Great designs need long preparation." The present day is scornful of attention to details, of careful painstaking, detests "drudgery." The college youth doesn't know how to spell English words, that he leaves to stenographers; perchance he thinks his ignorance a mark of superiority. Anyhow, he is indifferent to it.

Much of the work of today, whether it be handwork or brain work, is marked by carelessness, inaccuracy, superficiality. The boys and girls of the land need to be taught the moral as

well as the commercial value of exactness and thoroughness. Prof. W. J. Hutchins' code of morals for boys and girls—which won the \$5000 prize—represents the youth who is a "good American," as saying: "I will take an interest in my work, and will not be satisfied with slipshod and merely passable work. A wheel or a rail or a nail carelessly made may cause the death of hundreds."

Under the title, "The Present Is the Parent of the Future", the Rev. W. J. Hart writes:

Lieutenant-Colonel Theodore Roosevelt said of his father, "He always preached to us one maxim in particular: Take all legitimate chances in your favor when going into a contest."

The one-time honored President of the United States used to impress this on his sons by telling them of a man with whom he had once been hunting. The man was naturally a better walker than Mr. Roosevelt; but the latter always selected his shoes with great care while the former did not. After the first few days Mr. Roosevelt was able to outwalk the other man just because of this fact. "Father," says his son, "always went over his equipment with the greatest care before going on a trip, and this sort of thoroughness was imbedded in all his sons."

The care and the preparation exercised today make possible the success of tomorrow. The present is inseparably linked with the future. Carelessness in the study of a lesson today means weakness and a less sure grasp of the subject in the future. The speeding springtime hours neglected, the farmer has no golden harvest in September. The emphasis of the beatitudes rests on the cultivation of a right attitude toward God and man in the present. Those who now exercise mercy towards others shall themselves obtain mercy. Those who seek heart-purity secure that which will enable them to see God.

A truth which cannot be controverted is uttered by Paul in one terse sentence: "Whosoever a man soweth, that shall he also reap." David sinned and he paid the hard price in subsequent sorrows. Solomon, wise though he was, sinned, and his record was tarnished. Rehoboam decided to deal harshly and oppressively with the people, and answered their requests in a high-handed fashion; and he lost his kingdom. Judas was guilty of the betrayal of his Lord, and then he plunged into the darkness of night to take his own life. Tablets from Babylon have been found which show distinctly the prints of the fingers that molded them more than four thousand years ago. The record which a man makes today lives on through the years of the future. The harvest follows the time of sowing.

"I ploughed 'Perhaps', I planted 'If' therein, And sadly harvested 'It Might Have Been'."

"He who shirks the duty he dislikes will be shunned by the success he desires", we are told. The "Well done" was awarded the good and faithful servant; but words of condemnation awaited the one who had acted indifferently concerning the interest of his absent master. Those who seek the wide path of self-ease ultimately find that it has led them away from the Celestial City. The Way of the Cross was the path to glory for Christ, and it is equally so for his followers. "He has taught us this lesson," says Dr. David Smith, "in a passage which our version, as though staggered by its boldness, has attenuated of its significance (Luke 9:23). Read it thus: 'If any one desires to come after Me, let him say No to Self and take up Self's cross daily, and follow Me.' See the picture here. The victim carried his own cross to the place of execution. There are two claimants to the throne of every heart—Self and Christ; and if a man would be Christ's disciple, he must say No to Self's blandishments and crucify Self, laying the cross on its back and sending it away to death. Else he says No to Christ and crucifies him afresh."

Thought and action, as we are often reminded, make or mar the future. Boys and girls, by their present thinking and conduct, are deciding the kind of men and women they will be. Samuel began to form his noble character when he was very young; and carried lofty ideals of

righteousness with him all through life. And not alone for the years of a fleeting life on earth are we preparing ourselves; but our daily actions are deciding eternal destiny.

"Remember that what a man sows he shall reap," said the saintly Alexander Maclaren, "that the present is the parent of the future, and that unless we have the earnest of the inheritance here, and pass into the other world bearing that earnest in our hands, there seems little reason why we should expect that, when we stand before Him empty-handed, we can claim a portion therein."

* * *

III. HOMES THAT JESUS VISITED

For Scripture basis see Exposition

Expository Notes

It is an interesting study to search the pages of the New Testament for mention of the homes that Jesus visited, to see how he was received and what happened. One is mildly surprised to realize how many of these visits are the result of an invitation to dinner. Apparently, then as now, dinner is the chief event of the day, the occasion for social intercourse. Jesus attends a wedding at Cana, Jno. 2; goes to a large dinner party made in his honor by Levi, or Matthew, Luke 5; three times accepts an invitation to dine with one of the Pharisees, Luke 7, 11, 14; he eats at the house of Simon the leper, in Bethany, Mark 14; he yields to the urging of the two perplexed disciples to "break bread" with them at Emman's, Luke 24. Dining is implied in the story of the visit to the house of Peter, Matt. 8; of Mary and Martha, Luke 10; of Zacchaeus, Luke 19; and of his nightly retreat to Bethany during his "last week", Matt. 21:17, Luke 21:37.

At five of these homes, Jesus performed miracles; making the water wine at the Cana wedding; healing Peter's wife's mother, and the dropsical man at the Pharisee's house, and bringing back to life the daughter of Jairus, Luke 8, and also Lazarus at Bethany, Jno. 11.

Jesus met a different atmosphere in these different homes. Sometimes he meets suspicion

Always he finds this attitude in the homes of the Pharisees, either in the host himself or among the guests. Even in Matthew's house the scribes and Pharisees looked with suspicion and disapproval upon him because he condescended to eat with publicans and sinners, Matt. 9:11. Another Pharisee looked upon him with suspicion, omitted the usual courtesies and judged him no prophet because he allowed a "woman who was a sinner" to touch him, Luke 7:39. Yet another Pharisee was shocked because Jesus did not carry out all details of ritualistic washings before dinner, not for cleanliness but for ceremonial effect, Luke 11:38. Sometimes he seems to have been invited to lead him into a trap, Luke 14:1. And the guests were often more openly hostile than the host, Luke 11:53, 54.

But worst of all, once at least, the criticism came not from scribes and Pharisees but from among the disciples themselves, Matt. 26:8, 9. Though the disapproval was ostensibly directed at the woman, yet it was really aimed at Jesus himself for allowing the act.

But there were friendly homes—what balm they must have brought to Jesus' spirit! First, there was the unknown home at Cana, where the servants did his bidding heartily, filling the waterpots to the brim, and where "his disciples believed on him." There were the houses of Peter and of Zacchaeus where Jesus was received joyfully. There was the other unknown home at Emman's which he was "constrained" to enter by the two whose hearts were burning within them.

Above all, there was the home at Bethany which the whole world knows, where lived Lazarus whom Jesus loved, and Mary and Martha, who would learn of him and who would serve him. Happy home, to have been a refuge for Jesus when undergoing the world's scorn and contumely!

Plan for Our Meeting

This outline may be used as a Bible Reading, giving a chance of using more than a dozen persons, interesting them at once in the Bible and the prayer meeting.

Topics for discussion. Do we invite Jesus to our house today? Do we invite him only to do something for us? How may we invite Jesus to dinner? Jno. 13:20. What attitude does he meet in our homes? One of suspicion, or criticism, or hostility, or friendliness? One of these invitations was on the Sabbath—how about the opportunities of a Sunday dinner in a large city?

* * *

IV. BY THE WELL OF ROOM-ENOUGH

Gen. 26:12-22

Expository Notes

Palestine is a land without rivers, save the Jordan on the eastern boundary. Its streams are brooks "that pass away," spring streams. The water supply must be cisterns or springs or wells. A perennial well is a valuable possession. They are necessary to the chief with large flocks and herds. Abraham had digged wells in the South Country on the borders of the Philistines, who were afraid of so powerful a neighbor. Later, they filled these wells in hopes that the Hebrews would retire farther north.

But Isaac came back and cleared out these wells and digged new ones, once uncovering a flowing spring. The herdmen of Gerar claimed possession of this treasure, and a bitter, perhaps bloody, contest loomed up in the future.

On this situation the Rev. F. G. Bulgin, pastor of the Presbyterian Church, Bath, Pa., said in a sermon:

When Isaac took up his abode with his herdsmen and his cattle in the land of Gerar, there arose contentions and strife. The herdsmen already dwelling in that country set a covetous eye on that water. The result was that there came to be quarrels between the herdsmen of Isaac and these herdsmen of the land. Then strife grew from bad to worse, until at last Isaac was forced to take notice and interfere. I can imagine he went down to the well and asked the herdsmen the cause of this trouble. And the herdsmen all began to rehearse the provocations heaped upon them by these Philistines. They thought that surely Isaac would take their part and use his authority and what forces he could command to support their claim to the well. But he only shook his head and in sorrow bade his men withdraw. And hereafter the well was known as Esek, meaning contention.

The herdsmen of Isaac then went to another locality and digged a second well, and were rejoiced to find water. All things went well for a while, but eventually there came a repetition of the former occurrences. The herdsmen of Gerar began to annoy them again. The contention became so keen and the hatred so bitter that Isaac once more was forced to interfere. There was the same clamoring for reprisal, the same angry accusations, the same fierce demands. But Isaac again only shook his head, and refused to perpetuate the bitterness. Then he bade his men to leave his second well, and as he turned away he gave it the name of Sitnah. It was henceforth to be known as the well of "Hatred"—for over its cool and refreshing waters, they had known the bitterness of human animosity.

Then they digged another well and Isaac wondered day by day whether there would be a repetition of former scenes. But time went on and there was no more strife. Then in gladness of heart Isaac went down to the well, and he called it Rehoboth, which means "room". And he said, "For now the Lord hath made room for us and we shall be fruitful in the land. So they dwelt and prospered in peace and harmony by the "Well of Room-Enough."

The old man Isaac, wise with the wisdom garnered in the years of his pilgrimage, knew that nothing but evil and disaster could come from the unnecessary provocation and perpetuation of contention and hatred.

The world must be big enough for us all. There must be room enough somewhere to get water without having it mixed with contention and strife. But why should these ignorant herdsmen of Gerar be left in possession of the wells? The wells did not belong to them. They should have been put out of the country. But

Isaac figured that water was too sweet a thing to fight over. He knew that water mixed with hatred is not fit to drink. He knew that contention would poison the clearest and deepest well; that it was better to dig a well on the outskirts of civilization, better to go out to the edge of the desert than to draw water that is contaminated by human strife. Only a few have been great enough to see that peace is cheaply bought at any price—save the price of our souls.

It is strange that so early in history this patriarch practiced what the Master Mind of all the ages taught. But it was a teaching so full of light that it dazzled the eyes of those who, coming from the darkness, beheld it. As a result, men have never felt able to concede that the Carpenter of Nazareth meant just what he said.

He referred in one of his discourses to the practices of an age gone by. It was said an eye for an eye, and a tooth for a tooth. Reprisals to the limit: limb for limb, life for life, blow for blow, injury for injury and spite for spite. But, said he, I show you a better way: Resist not evil. Whosoever shall smite thee on one cheek, turn to him the other also. That is, let not a personal injury dry up forever in your heart the milk of human kindness. Why should it? If any man sue thee at the law and take away thy coat, let him have thy cloak also. Because he held you to strict accountability, and by virtue of the law took the very coat from your back or the roof from your head, do not henceforth and forever measure out your dealings in the scales of strict justice.

I do not believe we ever yet went the whole length to keep the peace and to avoid ill-will. But we smile somewhat incredulously. We cannot trust the great Guide. We think he does not know our adversary. We cannot reach to the wisdom of the ancient patriarch. There by the open spaces of the well of Room-Enough he has outdistanced strife and is enjoying the blessing of peace. And long before thou hast covered the second mile thine adversary will tire of the dance he is leading thee and will have asked thy pardon for the first mile he compelled thee to go.

Dr. Alexander McLaren also has a sermon upon this same incident under the title of The First Apostle of Peace.

He says: All that Isaac did was to name the two wells "Contention" and "Enmity", as a gentle rebuke and memorial. Then, as is generally the result, gentleness wearied violence out, and the Philistines tired of annoying before Isaac tired of yielding. So he came into a quiet harbor at last, and traced his repose to God, naming his last well "Broad Places", because the Lord had made room for him.

Plan for Our Meeting

Topics for discussion: Is a bully—national or individual—never to be resisted? When does "patience cease to be a virtue"? Give illustrations of mildness and courtesy proving effectual defense.

Practicing What We Preach

About the middle of October, 1920, just after conference, and on arrival on a two point charge, the first year, that had been paying about six hundred a year, but which agreed to pay me a thousand dollars, Mr. Barton wrote me a letter in answer to one written him and proposed that he would pay the first five and the last five dollars on an increase of salary from one thousand to twelve hundred dollars. I showed the letter to my people and they at once agreed to give the increase. I notified Mr. Barton he would have the ten dollars to pay, and he immediately forwarded the first five. About the first of October he wrote me asking if he had paid the last five, and I informed him he had not, and in a few days he mailed the check. The plan worked, it worked fine, it worked successfully.

Rev. A. J. Jenkins, D. D.
Charlestown, W. Va.

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NEWS

The Vice President's Chamber

Washington, Dec. 27, 1921.

From the Vice President of the United States To the Editor of The Christian Statesman.

We are coming into not only a new year, but, without doubt, a new era. As this message is written there is every prospect that there is to be a new understanding among nations based not on force but on righteousness and on a deeper comprehension of the teachings of Christian fellowship.

Men reap what they sow. Their actions upon others are followed by reactions upon themselves. As it is with men, so it is with nations. Those who have given up their resources and strength in the service of mankind have received as a reward the friendship and esteem of other countries. Those who have been grasping, pugnacious and animated by a desire for military glory have gathered as a result the resentment and distrust of the world. There is a great need for better fellowship among the nations, a great need for a better understanding among all mankind.

The great service which America has rendered to other nations is especially noticeable in the Orient. It has been America with all her enterprise and Christian influence which has built hospitals, provided schools, protected the public health and brought men to a realization of their common brotherhood.

We read of a tree whose leaves are for the healing of the nations, a tree which not only ministers to the mental and moral welfare of mankind, but which in its growth has been a great influence in public sanitation.

These are glad tidings which may well be proclaimed at the opening of a new year, the expression of a hope which is not new, but a realization which is altogether new.

All this is the expression of a greater faith. As the essence of selfishness is a lack of faith, so the essential element of service is an increase of faith. It is distrust which desires to seize for one's self to the exclusion of others, distrust between men and distrust between nations. It is faith in each other which causes men to give for another's welfare and organizations and nations to send forth their representatives into the dark places of the world, carrying the light of their influence, because of their faith that men will receive the truth. These are not theories, they are facts. They are not visionary, but practical rules of action. That men are adopting them, that they are carrying them out, that they are living by them, is the great achievement of civilization.

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CALVIN COOLIDGE.

The ninth convention of the World's Sunday School Association will be held in Glasgow, Scotland, in 1924.

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Eighteen months ago an Egyptian young man, Yusef Iskander Grace, a member of the Orthodox Coptic Church, came to Rev. Stephen van R. Trowbridge's office in Cairo to learn how to work for Christ within his church. Mr. Trowbridge, the Sunday School secretary for Egypt, representing the World's Sunday School Association, gave him an Arabic copy of Dr. Marion Lawrence's "How to Conduct a Sunday School", and a week later the young man resolved to devote his life to introducing Bible study among the children of the Coptic Church. The priests have for centuries discouraged individual study of the Word of God, reserving the reading and interpretation to the clergy. But through this new effort of fifty young men, led by Mr. Grace, 2800 scholars, chiefly boys, have been gathered into classes, and have received New Testaments or single Gospels, besides weekly lesson helps.

The movement has spread from Cairo to Alexandria, Assiut and provincial cities.

A young Gregorian layman, Levon Boshgezenian, in the city of Aintab in Central Turkey, purchased a number of books, including this one by Mr. Lawrance, from a Turk who had acquired them as loot during the deportations of the Great War. Originally this copy had been sent by Trowbridge to an Armenian pastor.

A Baptist editor from Philadelphia was in Asia as commissioner for the Near East Relief. He says: "While in Aintab, one Sunday morning, I visited the Gregorian Armenian Sunday School, the only one as yet established in this National Church. Mr. Levon Boshgezenian, the young superintendent, had been a student in Central Turkey College, Aintab, before it was closed by the terrible events of the deportations. Cruel persecutions set in. His Sunday School was closed. He began working for the Near East Relief. Finally for safety the Armenian orphan children were sent off to Beirut, and Levon was put in charge of some of them. Not able to return to Aintab, he got together what money he could and with the help of friends, took the long journey to America. He has been in this country over one year working and going to school. He is now a student in Boston University School of Religious Education. He expects to spend three years there equipping himself to become a Sunday School leader for his own Gregorian Armenian people. He believes the Sunday School is the greatest need of his church."

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The Sixteenth International Sunday School Convention will be held in Kansas City, Mo., June 21-27, 1922.

Improving the Individual

"You can not hope to build a better world without improving the individual," Madame Curie says. "To that end every person must work for his own improvement, and at the same time he must share a general responsibility for all humanity, his particular duty being to aid those to whom he thinks he can be most helpful."

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The combined Protestant churches of greater New York have been organized to do their part in meeting the unemployment situation in New York city during the coming winter. A committee of thirty-six prominent clergymen and laymen has been appointed by the New York Federation of Churches to plan the campaign, of which Charles Stelzle is chairman. This committee will study the unemployment conditions in the city, forming district organizations composed of local churches and it will cooperate with relief agencies of various kinds which shall deal with the unemployed—both the homeless men and the needy among families.

Then and Now

When Bishop Tuttle first entered Denver, Colorado, June 11, 1867, it was on the "deck" of a stage coach, with a rifle resting across his knee as protection against the hostile Arapahoe Indians. When, June 10, 1921, fifty-four years later, he entered Denver, it was in a Pullman coach, and Rev. Sherman Collidge, a full-blooded Arapahoe minister, was there as the spokesman of civilization to welcome the visiting prelate.—Missionary Review of World.

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Sixty years ago the city of New York had a population of 300,000 below Fourteenth Street and east of the Bowery; today it has 600,000 people in the same section. Sixty years ago there were 864 Italians, 262 Hungarians, and 1200 Russians in that section of the city; today there are 100,000 Italians, 110,000 Hungarians, and 200,000 Russians there. In sixty years the

population of the section has doubled in number, and completely changed in racial character.—Record of Christian Work.

The Continent quotes from the Methodist helps in their "get-subscribers week.:

"The man who never hears of the things which the church is doing in this country and abroad is liable to become a prey of the unintelligent, depressing idea that the church is having a hard time and is not doing very much.

"He hears men on the street say that the old days of the largest influence of the church are over, and if he does not have in his mind the facts with which to refute such contentions he soon comes to believe them.

"No one can get into that discouraged mood who is informed week by week by the news which the Advocate (Continent) brings from the four corners of the earth."

O preacher, inform your people of the happenings in the field of the world as given in the Expositor's Religious Review of Reviews!

A British official at Calcutta calls attention to the fact that the United States is now supplying 10 to 12% of the imports of India, whereas the share we supplied prior to the war was only 2.6%. The valuation at the ports of India of American merchandise entering that country, he says, has advanced from £10,766,000 in the Indian fiscal year 1918-19 to £25,267,000 in 1920, and £35,298,000 in 1920-21, and adds, "While the American merchant houses established in India since the war are suffering from the present trade slump in common with their British rivals, they are gradually strengthening their hold, and during our cold weather season India is full of American travelers and business men studying trade facilities."

Our trade with all of Asia and Oceania jumped from \$526,000,000 in 1914 to \$1,733,000,000 in 1921. Imports alone from Asia and Oceania grew from \$329,000,000 to \$969,000,000, and exports thereto advanced from \$197,000,000 to \$804,000,000.—National City Bank of New York Trade Record.

In the report of Col. John T. Axton, Chief of Chaplains, U. S. A., we find that there are 185 chaplains now in the army with rank as follows:

Colonel	1
Lieutenant Colonel	9
Majors	8
Captains	42
First Lieutenants	125

Total185

Chaplains are classified denominationally thus:

Baptist	26
Baptist, colored	2
Congregational	9
Disciples of Christ.....	10
Lutheran	12
Methodist Episcopal	41
Methodist Episcopal, colored..	2
Methodist Protestant	1
Presbyterian	15
Protestant Episcopal	17
Cumberland Presbyterian.....	1
Reformed	2
Roman Catholic.....	42
Universalist	2
Unitarian	2
United Evangelical.....	1

Total185

A friend who has just visited Korea says the Japanese military Prussianized party have practiced all sorts of cruelty. On the least suspicion Koreans have been arrested, beaten, scourged, filled full of water and then laid on their backs while a policeman stood on their stomachs. The Japanese have used thumb-screws as used in the Spanish Inquisition three centuries ago. One poor fellow in a hospital was so kicked on his sides and back that his liver was all twisted, and the doctor said he would die. A number pleaded guilty in order to avoid severer treatment.

When a certain Methodist conference was convened the roll call revealed that five Korean pastors were in prison. As an instance of the trivial causes for their arrest, a member of a native church ran one day into his pastor's home. When found, the pastor was arrested for not reporting him to the police, and was sent to prison for three months. Upon his release his church held a jubilee service. In his prayer he thanked God for liberty. Some Japanese heard him. He was arrested again, and fined ten yen (\$5), and he was told God had nothing to do with his liberty, but only the emperor.—Record of Christian Work.

Translations of the Bible

That 725 languages and dialects have had some part of the Scripture translated and printed in them, is a great tribute to, and triumph of, Christian devotion to the Bible. But the whole Bible is in only 159 of these 725 languages. The New Testament is in only 138 more. More than one half of these languages still wait for the New Testament and the whole Bible.

During 1920, chiefly through the activity of the British and Foreign Bible Society, some volume of the Scripture has appeared in a new language or dialect on an average of one every five weeks. Yet, there are still languages and dialects without any part of the Scripture. The gospel is, in fact, now being translated in 40 languages and dialects for the first time.—Bible Society Record.

Dr. John Kelman at Fifth Avenue church the last two years has used his midweek service for studies in the life of Christ. This winter he is continuing these studies and in connection with the topics has prepared sets of slides illustrating conditions in Palestine in Christ's time. The illustrations make the course particularly graphic, and it is anticipated that it will prove attractive to many of the younger people of the congregation.—The Continent.

Dr. Ralph A. Ward, Methodist missionary in China, writes thus of China's present problem, and compares it with the history of America:

The world is deeply concerned whether a reactionary or a progressive government exists in China. The struggle between Peking and Canton is a struggle between one party and another, between representatives of modern education of New China and representatives of ancient traditions and culture. Not all of the "moderns" are with Canton. Not all of the "ancients" are with Peking. But the underlying struggle is between reaction and progress, between the "outs" and the "ins". It is a struggle for whose solution are gathering rapidly those same forces which have made for national strength among other free peoples passing through periods of transition.

It took America ten years to adopt a Constitution, and we are still fairly busy making (and trying to unmake) amendments.

But the American Republic was founded amid the fairly simple problems of two million people.

China is trying to adopt a constitution and found a republic amid 400 million—200 times as many as America had.

Americans were allowed a hundred and more years to grow into the habits and conventions of modern life.

China is trying to leap directly into our highly complex modernism.

The American colonists were recently immigrants, and the social life of immigrants always is in flux.

The Chinese are not immigrants of yesterday. They are living in the land of untold generations of ancestors. Social habits must break up deeply from within, not by the loosening and stimulating processes of immigration. The whole process of China's regeneration is a long one.

The Christian Register has done good work in finding out the actual number of students in thirteen representative theological seminaries

"He's Lucky" ---Pastors say

But luck alone doesn't double the size of a congregation in Four Months.

FOUR months ago the congregation of the St. Paul's M. E. Church, of Geigertown, Pa., was only one-half as large as it now is. At that time this church was considered to be an average church—making progress to an extent.

But today twice as many people attend their church services, all the auxiliaries are flourishing, the whole community is interested in its work, and the finances are in the best of condition.

Some ministers say this pastor was just "lucky," that the community just happened to take an interest in church work at this time.

The Vision of Bigger Things

But Rev. L. S. Whitaker has a different explanation and because it may be of help to other pastors he has allowed The National Religious Press to tell the story:

Mr. Whitaker has always believed in using business methods in church work, and endeavored to run all church affairs in a business-like way. By observing the methods of large business men he learned that publicity was used to a large extent in building up business, and finally concluded that publicity must be used in church work too.

He read an ad. about the Parish Papers printed by The National Religious Press. A post card brought him full particulars of this company's co-operative plan, and he realized that a Parish Paper is just what every church needs.

In Four Months

In just four months with the help of a Parish Paper the congregation has doubled in size. Not only this but, "I have been able to reach people with news of church activities who otherwise would never know them," says Mr. Whitaker, "and I want to thank you for what you have helped me to do with The Fellowship Courier. You are doing a wonderful work for pastors in your Parish Paper work."



Speeding Up Church Work

No man can forecast opportunities. When an opportunity is presented, grasp it. Mr. Whitaker took advantage of an opportunity and as a result placed his church in the front rank of progressive churches. You may do the same. "The Rev. Charles Nelson" is a story about a young pastor who succeeded in spite of the most trying obstacles. The book will inspire you to greater activity. It is free. Send for your copy.

THE NATIONAL RELIGIOUS PRESS
Grand Rapids, Mich.

Send me "The Rev. Charles Nelson" and full particulars and samples of your Parish Paper, without obligating me in any way.

Name

Street

City

Write Plain

this autumn, as compared with seven years ago. The total enrollment in these institutions for 1921 is 1,506 as over against 1,299 in 1914, or an increase of 15.9 per cent. The banner enrollment is at the Southern Baptist Seminary in Louisville, which is instructing 345 students as over against 235 in 1914. Boston University School comes next with 277 this year as over against 238 in 1912. In the two seminaries associated with Congregationalism the figures are: Yale, 134 against 90 in 1914; Andover, 13 against 34 in 1914.—The Congregationalist.

REFORM Divorce

A resolution has been introduced into Congress to amend the Constitution of the United States to authorize uniform laws of marriage and divorce, and to provide penalties for enforcement. At a hearing before a sub-committee of the Senate Committee on the Judiciary, Rev. R. C. Wylie of Pittsburgh said: "Now the general Government has no jurisdiction over this matter, except in the District of Columbia and in whatever territories may be under the jurisdiction of this Government. We have 48 states, each of which enacts its own marriage and divorce laws, and Congress enacts laws for the District of Columbia, making 49 codes of law touching the question of marriage and divorce; and we have a great variety of laws, as would naturally result from this situation.

South Carolina does not allow divorce—absolute divorce—for any cause.

New York grants divorce for one cause only, and so it is with regard to the District of Columbia.

Then, there are a few States in which there are just two causes for divorce. This is the case in North Carolina. And so they range all the way from one cause up to fourteen in the State of New Hampshire.

It is only fair to state, however, that sometimes some of these causes might be reduced to a smaller number. That is, there is a very close analysis, oftentimes, in certain State laws, dividing up what might be called one cause into two or three, so that we might say that there are not quite so many causes as might appear from a casual examination of these divorce codes.

About marriage there is conflict of law. Also there are various practices with regard to the age of consent. In a few of our States a woman may be legally married at the age of 14. So there ought to be some way whereby there would be uniformity in the matter of marriage as well as of divorce.

This conflict of law results in a multiplicity of divorces. The general Government has issued two voluminous reports on this matter, each covering 20 years, the first from 1866 to 1886, and the second from 1886 to 1906, and a brief report in 1916. During the years covered by the first governmental report, from 1866 to 1886, there were 328,716 divorces granted during those 20 years. During this period the population of the country increased 60 per cent, but divorces increased 157 per cent. See how the number of divorces outstripped the growth in population.

Then, from 1886 to 1906, there were 945,625 divorces granted, more than three times as many as had been granted during the first 20-year period; and during that period, from 1886 to 1906, the population of the country increased again 60 per cent, just the same as during the other 20-year period; but divorces increased 160 per cent. That was an increase over the progress made in the divorce matter during the former 20-year period.

I estimated from the Government report that by the year 1915 there would be about 100,000 divorces a year granted, but the Government report in 1916 shows that instead of the mere 100,000 that I calculated there would be there were 114,000 divorces granted in one year; and it is still the fact that the number of divorces is increasing far more rapidly than the population.

I suppose that today there is about one divorce for every eight or nine or ten marriages taking the country over. But see what a difference there is in the different parts of the Union. In Nevada two out of three marriages are broken up in the divorce courts.

That, of course, is not a fair representation of the situation throughout the country—two out of three marriages to be broken up. That would give a wrong impression about the country in general. I think it is not more than one out of eight or nine or ten. It is hard to be exact on this matter, because we can not get all the data necessary, but in a number of States one out of four marriages culminates in the divorce court. A lawyer told me the other day that in 49 out of 50 cases where the judge granted a divorce that he had known of, one of the other of the parties at that time was ready to marry some one else.

Congress is the proper body to deal with matter like this. It is not a local matter. It is not a matter that is of interest to one State or one community, or the interest does not vary with different communities; so that the United States Congress is the proper body for dealing with a great fundamental national question, question of national interest, because marriage and divorce ought to be the same in every State in the Union; because, being a fundamental matter, being the unit of society, marriage being that vital institution upon which the very life of the Nation depends, the supreme law making body ought to have jurisdiction.

No doubt the question will be raised, would not such a law invade State's rights—invade the right of a State to manage a thing for itself? Well, up to a certain point State rights are here guarded, because it would take 38 States voting in the affirmative to ratify this amendment. The States have their rights guarded up to that point.

Chicago, Dec. 26.—The year which is drawing to a close has seen the divorce courts of Cook county groaning under the stress of an unusually heavy load. Approximately 5,000 Chicago homes have been legally severed with decrees handed down by chancellors of the circuit and superior courts.

Both tribunals where martial mixups are adjudicated have been working full speed throughout the year. There were heard in the superior court an average of 100 domestic tangles a week. Nearly the same average applies to the circuit court.—Cleveland Plain Dealer.

"Let every man remember that to violate the law is to trample on the blood of his father and to tear the charter of his own and his children's liberty."—Abraham Lincoln.

Rev. John G. Benson, pastor of Union Methodist Episcopal Church, New York City, sent out a letter to the public in behalf of girls stranded in that great city. We quote:

"Thousands of girls annually, from all over the country coming to New York, are stranded. Many are never found. **Union Church House for Girls**, 229-237 West 48th St., is an establishment home for working girls furnishing all that a Christian Home should furnish at a most moderate cost.

"It has a **transient room** where any girl, without funds, can always find a bed. For over a year this room has been crowded every night. Here it is that scores of girls find a **mother's touch** which they had all but forgotten.

"We appeal to you in behalf of this unique and most needed work for Girls. You have been selected as one who would be a friend to innocent girls lost in a great city and we send you this invitation to make a contribution.

You can do a further service by sending along with your contribution a list of your friends' names and addresses to whom a similar invitation can be sent.

Dr. Benson gives commendations and thanks from mothers—one in Australia—from the New York Travelers Aid Society, a hotel clerk, traffic officer on Broadway, a New York newspaper, and from a girl who had been helped herself.

Commandments on Kindness to Animals

A new table of ten commandments, designed to train boys and girls to kindness to dumb creatures, was issued by the Presbyterian board of temperance and moral welfare.

Here are the commandments, which were drafted by F. H. Wentzel, director of the board's department of humane education, and were adopted by the board as a guide to children and to grownups too:

1—I am the Lord thy God who made every living creature after his kind and gave man dominion over my works, wherefore thou shalt be guardian over beast, bird and cattle, and to them thou shalt be in my place.

2—Thou shalt not delight thyself in graven images but rather in tender mercies to those who depend on my guardianship. Thou shalt not lay blame or punishment unwarranted upon them who know not wrong, who cannot speak for themselves and who have no means of asserting their rights, wherefore thou art to them the adjudicator of righteousness in their midst, for I the Lord thy God am a jealous God, remembering thy unfaithfulness and thy cruelties to all my creatures and visiting the errors of thy way upon thy children down through the generations, in that thou hast set a bad example unto them and hast by word and by deed led them to disrespect justice and mercy in dealing with my defenseless creatures.

3—Thou shalt not curse thine cattle nor inflict vengeance upon any of God's creatures for the Lord will not hold him guiltless who disregards his creation.

4—Remember the Sabbatical rights of my creatures and practice them sacredly. Every beast of burden and every animal in thy service shall have its day and fitting seasons of rest whereby the drudge of toil in thy service may be comfortably mingled with the joy of living. With reason and consideration thou shalt assign their tasks and with equal care thou shalt provide food, rest, succor, mercy and those things which make for the natural joy of living.

5—Honor and respect thy guardianship over the animals which have been thy faithful servants and desert them not in an evil day; for by so doing thou mayest prolong thy days and increase thy joys in the land which the Lord thy God giveth thee.

6—Thou shalt not kill, for the joy of killing; for sport in hunting; for contest in skill; or for selfish gain. For the righteous man regardeth the life of his beast.

7—Thou shalt not commit thyself to the lusts of bloody contests nor seek to look upon the cock fight, the live pigeon shoot, the bull fight and all such ferocious acts.

8—Thou shalt not steal, destroy, or take unto thyself selfishly or wantonly that which belongs to the comfort and needs of thy animals.

9—Thou shalt not bear false witness for paltry gain to thyself whereby God's creatures suffer hunger, anguish or torture. Let the testimony of thy guardianship be above thy lust for gain.

10—Thou shalt not covet the bird's plumage, nor the animals' fur; thou shalt not covet the robin's nest nor her young by her side, nor the pigeon the freedom of the air, nor the deer the joy of his lair.

(It is right and proper to teach children kindness to animals, but it is poor pedagogy to paraphrase the Ten Commandments in a parody that is certain to cheapen them and if the Presbyterian children knew God's ten commandments well enough to repeat them, they would have no need of Wentzel's commandments, for they would honor the Creator and be kind to his creation as "adjudicators of righteousness in their midst.")

H. G. Wells proposed a new Bible. If this is a sample of it, the old Bible will continue to be the world's best seller, on its literary merits alone.—Ed.)

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The Biggest Fire in the United States

Do you know that last year while all the world was clamoring for food, there were

1,894,400 acres of good U. S. farm land used for the raising of tobacco?

Do you know that we manufactured, besides other tobacco products, 61,000,000,000 cigarettes and consumed 46,000,000,000 of them?

At the risk of aligning ourselves with the genus "statistical crank" we demonstrated the allowance per capita. It amounts to 422 cigarettes per capita for every man, woman and child in the United States. Unfortunately it is impossible to compute the much more important figures of the waste of health, time and efficiency due to that enormous cigarette consumption. All we know is that it is enormous. We can measure it to some extent in individual cases as we note the languid, listless boys with cigarettes drooping from their lips; and we can imagine something of what the sum total must be.

Every once in a while we read of a great spectacular fire which causes a loss of hundreds of thousands of dollars. But we will assert upon sound conviction that no one fire nor all the fires in one year in the United States can compare in destructiveness with that which goes lightly up from 46,000,000,000 cigarettes.—The Christian Statesman.

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Today eighty per cent of the building permits are taken out by church people, seventy per cent of savings banks books are held by church people, ninety per cent of inventions can be traced to the same class. The development of this nation through the construction of the transcontinental railways and the financing of the western farms and the building of our cities is largely due to the New England belief that laziness and extravagance are sins.

In 1916 the income of the United States was fifty billions of dollars. Today it is probably seventy billions of dollars. I believe that statistics would show that four-fifths of this goes to church people. Of the mines one-half are controlled by church people; of the farms, two-thirds; of the factories three-fifths are operated by church people, and four-fifths of the railroads. This means that we church people not only must be credited with the creation of the industries, but are responsible for the difficulties of today.—Roger Babson.

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Ethelbert Stewart, Commissioner of Labor Statistics, says that in 196 cities with over 35,000 population \$1,204,490,764 was expended in building construction for the year 1920. The population of these 196 cities was 34,572,904. There were 68,637 one-family houses constructed at a cost of \$296,124,663, and 5,402 two-family houses built; 81,103 families provided for, but there were 93,121 garages built. To be sure, an unknown number of families were provided for in the 1,494 apartment houses built with stores combined. Still, automobiles' fared better than families. There were 426 moving picture and other amusement places built in these cities during the year at a cost of \$40,522,240, or considerably more than the cost of churches and hospitals combined; and while these cities constructed 547 school houses, their cost, \$50,023,140 was but little more than half the money spent on garages.

It would seem that we are more interested in housing automobiles than in housing ourselves.

* * *

The movies certainly attract children. Three thousand school children in Chicago were asked the following question: "How many times a week do you go to the movies?" Forty-four per cent attended once a week; twenty-eight per cent, twice; ten per cent, three times; three per cent, four times; one per cent, five times; three-fifths of one per cent, six times; two-fifths of one per cent, seven or more times; three per cent do not go at all; ten per cent go only occasionally. This costs them for the year over \$46,000.

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Our Investment in the War

(From the Boston Transcript)

It will somewhat startle those individuals who have delighted to belittle American contributions towards the winning of the World War to

learn that the United States, according to figures submitted to the Senate by Senator Spencer, has invested \$670,000,000 more in the war than any other single nation. Much care was taken to secure as close an approximation as possible to the actual cost to each nation of its participation in the war. Nor was the military cost of the war the sole object of Senator Spencer's investigation; his inquiry was also directed into the civilian cost of the war, and the incidental property. His investigation, therefore, is broad in outline and generous in scope.

Senator Spencer estimates the gross cost, credit indemnity, and final loss for the chief powers, as follows:

United States, \$44,173,948,225; \$2,300,000,000; \$41,873,948,225.

Great Britain, \$51,052,634,000; \$9,850,000,000; \$41,202,634,000.

France, \$54,272,915,000; \$16,000,000,000; \$38,272,915,000.

Italy, \$18,680,847,000; \$3,500,000,000; \$15,180,847,000.

Belgium, \$8,174,731,000; \$5,700,000,000; \$2,474,731,000.

China, \$565,376,000; \$100,000,000; \$465,376,000.

Japan, \$481,618,000; \$250,000,000; \$231,618,000.

Total: \$177,402,269,225; \$37,700,000,000; \$139,702,269,225.

These figures explode, once and for all, the myth, echoed on both sides of the Atlantic, that financially our contributions towards winning the war were insignificant. Senator Spencer has shown that our material contributions were fully commensurate with our stake in the war; that we gave of our resources without stint or question. They further reveal the fact that the United States, despite the lavish expenditure of American treasure, has not gained or sought to gain for itself additional territory, nor a money indemnity, in part compensation for its expenditures. Japan, on the other hand, whose participation in the war involved an expenditure of but \$231,000,000, compared with the \$41,873,948,225 expended by the United States, has emerged from the conflict in possession of the German holdings in Shantung, in the Pacific, and the German-owned cables of the Pacific.

Wealthy though we be as a nation, we cannot spend more than forty billions without putting on the shoulders of the American people for many years to come a heavy burden. It will indeed take the united efforts of all Americans to keep the nation firmly on the highway of prosperity and progress.

* * *

I visited the Keeley Institute, in Dwight, Ill., which treated thousands of inebriates every year when the country was wet. The number began to diminish just before the prohibition law went into effect and now the average number being treated is forty. Statistics show that 85 per cent of those treated did not go back to liquor. The Institute is now a great hospital and training school for disabled veterans of the World War.

I chatted with some Peoria people a few days ago about the effects of prohibition in the distillery city. Apparently the distilleries are all working and are making a real contribution to the ongoing of things—they manufacture foods and commercial alcohol. They now employ many more men than when they were making liquor and they pay much better wages than formerly. Those who ought to know say that if prohibition were put to a vote in the city of Peoria it would carry by a large majority.—The Congregationalist.

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I am sorry that the newspapers have given to the approaching International Conference at Washington the title "Disarmament." Disarmament is no remedy for war. In 1915 the Turks first disarmed the Armenians, then massacred them. No one proposed disarmament. Non-resistance which may be a virtue in an individual may be a crime in a nation. A nation is a mutual insurance society organized to protect its citizens against violence—mob violence with-

in the nation, violent assault from without. It is the duty of the nation to furnish that protection. We may sometimes surrender our rights for the sake of peace; but we may never for the sake of peace abandon our duties. It is the object of civilization to substitute the appeal to reason for the appeal to force in the settlement of all controversies, whether they arise between conflicting interests within the nation or between conflicting national interests. It would be folly to expect disarmament from the Conference at Washington, but we may perhaps hope that the statesmen there gathered may find a way to substitute co-operative armament for competitive armament, that is, a combination of all civilized nations to resist onslaughts by barbarians whencesoever they may come, and an agreement by all civilized nations to settle controversies which may arise between them by law, not by war.

LYMAN ABBOTT.

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If You Expect Any Miracles in 1922—You Have Got to Perform Them

The New Year is at hand. But January 1st and the days to follow will be no different from December 31st and the days behind, unless you make them different.

One of the silliest of human delusions is the idea that time will bring everything out all right. Haven't you heard people get that off—and then proceed to do nothing whatever with time? The most pitiable business failure I know of was due to a self-deluded individual in the concern who did nothing but counsel the great things that time was going to do for the business. "Just wait," was his advice. "What we need is time. Leave it to time." So they did. And in time the business decayed.

Foolish people leave all sorts of things to time. Some leave the questions of ill health to time. Others leave the question of thrift to time. Only today I heard of a twenty-five-thousand-dollar-a-year man, right here in New York, who at fifty is spending every nickel he makes—saving nothing. I suppose he thinks that God cares for the ravens, and that God will take care of him. God will no doubt care for him—just as He cares for the ravens. But ravens don't live until they lose their jobs because of old age. Neither do they require steam heated apartments, underclothes, and hair mattresses to sleep on.

Left to itself, time is nothing but a grand little passer. Look how it passes in the desert and in the Arctic Circle. Plenty of time—but no potatoes.

Don't leave anything to Father Time. He won't do anything for you. He can't. All he does is to provide you room in which to perform. If you sit in the corner and wait for him to do your job, you'll be disappointed.

Father Time is only a sort of janitor in the employ of the Almighty. He sees the tenants come and go. But he has nothing to do with any of them, cares nothing about them. When you enter the arena he may bow and say, "Good Morning." When you check out seventy or eighty years later he may say, "Good night." That, however, will be the extent of his interest in you, or knowledge of you. He sees billions pass in and out the gate—dunces, mediocres and bright boys like Caesar and Willie Shakespeare. But they all look alike to him.—John M. Siddall, Editor of The American Magazine.

* * *

Bakers Replace Brewers

The Wahl-Henius Institute in Chicago, formerly devoted to research in connection with the brewing industry, has been purchased by the American Institute of Baking.

The plant will be used by the American Association of the Baking Industry for research to establish new facts and principles connected with the making of good bread. A study of chemistry, physics and of grain will go on, but with something different in view. The master brewer is to give place to the master baker who is to go equipped with technical training to apply the laws of hygiene to his work shop in order that the children of the land may have good bread, now that father does not get so much booze.—Deets Pickett.

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Mr. John J. Eagan, of Atlanta, Georgia, recently elected president of the American Cast-Iron Pipe Company, stated on taking office, "The directors are all church members. They have elected a professing Christian as president on a basis that the teachings of Jesus Christ are to be the ruling principles of the business. I am glad if the action of the directors of our company will cause other professed followers of Christ to give this question their thought." The platform adopted by the directors declares for a reasonable living wage to the lowest paid workman, constant employment for every member of the organization, and an actual application of the Golden Rule to all relations between employe and employer.

The *New Republic* for December 21, referring to the revelations before the Lockwood Committee in New York concerning the Inside Electrical Workers Union No. 3, says that "rightly or wrongly, the inchoate thing called public opinion has put the burden of proof upon labor." Leaders of this union have earned for themselves the reputation that many employers have been quite ready to give to labor in general, and have furnished the enemies of labor with a text for bitter attack. This organization embracing but 3,800 members whose dues were \$24 a year forced about 15,000 non-union workers, who were not allowed to join the union, to pay sums running up to \$130 for "permits" to work. Union funds were mismanaged and misappropriated, even to the diverting of death benefits from the proper beneficiaries.—Federal Council Bulletin.

* * *

GENERAL

Romanism in Europe

Romanism has never for one moment relinquished her claims to be the super-state. With characteristic alertness the Roman hierarchy all through the war manipulated its machinery with a view to effective reassertion of its political claims in the reconstruction period at the end of the war. Ever since the Armistice, the efforts and achievements of the Roman hierarchy, along this line in Europe, have been marked. Romanists claim that about thirty governments have agreed to an exchange of ambassadors with the Vatican.

Roman Catholic papers report thus:

"The Roman Catholic Church in Holland is making vigorous progress. Politically it is supported by the Center Party consisting of 30 members; four of the ministers are Catholics."

"Who could have imagined in 1913, at the sixtieth general congress of the Catholics of Germany," exclaims the *Allgemeine Rundschau* in reference to the Frankfurt convention, "that the sixty-first Catholic Day would be attended by a German Chancellor and a Prussian President of the Ministry!" This is but one of the times which shows how greatly the significance of Catholics in Germany has increased, and how much their conditions have changed for the better."

"The prospects of Catholicism in Russia are better today than they have been for 1,000 years."

* * *

Every one knows that Roman control of governments means the suppression of religious liberty. Every one who is acquainted with actual conditions in Europe today recognizes the fact that Roman political domination is an actual menace, and is by no means the least of the great menaces to the realization of the high ideals of Christian liberty, which have moved the best of the people in all civilized countries to every conceivable sacrifice during the last few years.—Bulletin of the National Lutheran Council.

* * *

President Roosevelt used to go hunting in Maine near Mattawamkeag Lake. Often he used to rest beneath a tree at the mouth of First Brook to read the Bible, which he always carried with him.

Herman Hagedorn, one of the faculty of the Roosevelt School for Boys in New Jersey, learned of the ex-President's habit, and while

on a trip to Maine, recently, attached to the tree a small tin box containing a Bible. With the Book is a request that all who pass that way stop long enough to read a few passages of the Scriptures to follow the example set by their famous countryman.—Bible Society Record.

* * *

Judge Ben Lindsey, of Denver, refused to sentence two men who confessed that they had violated the prohibition law. He is reported as stating lack of sympathy with a method of law enforcement that punishes the small criminals and lets the big ones go free. We all agree with that, of course, but the advice to release men does not follow as a logical consequent. If judges refuse to enforce the law because some criminals are not caught, we soon will be in a plight. Mr. Lindsey has enjoyed the confidence of the best men for years, but a few more breaks of this character will alienate thousands of his friends.—Religious Telescope.

* * *

Concerning the question of Christianity's failure as indicated by the recent world-war, Dr. Alexander McGaffin, pastor of the Presbyterian Church of the Covenant, Cleveland, said in a late sermon:

But when people pointed to the war as proof that Christianity had failed, they mistook the whole purpose, the whole impulse of the war. Christianity failed! The war was the rising up of the conscience of civilized men to defend by force of arms the very ethics of Christ, to vindicate to the world justice and right against terrorism and cruelty.

The millions of men who went forth to declare that children should not be brutally murdered and women raped vindicated Christ on the field of battle. It is for the church to make Christianity a vital, living, practical, potent force for these millions of men facing the social and industrial problems of today.

* * *

To the Editor

The notice in your January issue of Prof. Schaff's experience with Pittsburgh papers reminds me of a recent incident in Kalamazoo, Mich. The pastor of the First Presbyterian Church, Dr. J. W. Dunning, employs moving pictures in his Sunday evening services. The announcement of this feature was included in the usual weekly church notice sent to the city papers. Soon the notice failed to appear. Dr. Dunning interviewed the editor who confessed that the moving picture people had objected to their publication, and he did not wish to offend such large advertisers. "You know the people of my church," said Dr. Dunning, "and how good advertisers they are." The editor admitted that they were among the leading business men of the city. "Do you wish me to state from the pulpit why you refuse to print our notices?" The editor didn't—and the notice reappeared.

Churches that find themselves discriminated against, might justly maintain their rights. The Roman Catholics, Christian Scientists and others, do not hesitate to use the business argument in defence of their interests. There is no reason why Protestant churches, who represent the real culture and highest business interests should meekly surrender to their demands.—Rev. Wm. S. Jerome, Pastor First Presbyterian Church, White Pigeon, Mich.

* * *

If Christian leadership spent much time and genius in overcoming their own vices and planting the virtues ordained for Christian character, it were a larger contribution to the world's welfare than all the programs and propaganda ever conceived or delivered.

* * *

Do you have a meeting with God daily? What is the business to come before the meeting? Any old business such as the forgiveness of sin? Any unfinished business such as the making of character? Any new business such as accepting and promoting the program of Christ for world brotherhood?—Northwestern Christian Advocate.

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WHAT SHALL I PREACH ABOUT NEXT SUNDAY?

This is Monday morning and as this question does not confront me at present this gives me a little time to tell you how it came about. This question has taken up a great deal of my time the first part of each week. But a few useful lessons have been learned, of which this is one.

In the first place the preacher should have something more than a discourse about a text when Sunday comes, if he expects people to come to hear. Sermons are cheap and can be bought and read at home. People want something more than a sermon. They want a message. A timely message. In one of the valuable books of my library there is this statement. "What is good preaching in one place is poor preaching in another." May it not also be said, What is good preaching at one time is poor preaching at another. Our first question should not be what shall I preach about next Sunday? but what do my people need? From the word of God we can get material to supply all the needs of all the people at all times.

But I said this question does not confront me at present. Why? Because I have been studying the needs of my people more. In this we have the need of pastoral work in helping us to the right kind of preaching. When we can go in the pulpit feeling that we have a message from God for our people we will be able to deliver it as with a "Tongue of Fire."

When we have carefully studied the needs of our people then work out a program that will help them to solve their problems. At present I am preaching a series of sermons on the Beatitudes. These are being used at the morning service. It will take nine weeks. What is the advantage in knowing so long what we are to preach about? This, we can be getting material all that time. In studying the Sunday School lesson I found some good scriptural references and illustrations which will come in just six weeks later.

But should occasion arise or circumstances change so that something else was needed what is to be done? Never make a series of sermons a law like the Medes and Persians. Even if a printed program be out, remember that the needs of the people are far more important than a printed program. For that reason it may not be best to print a program where the series will cover a long period.

Nearly a year ago I read in the King's Business that Dr. R. A. Torrey was preaching a series of sermons on "The Real Christ." "His Love", "His Compassion", "His Humility", etc. There were ten sermon subjects given. (Only subjects.) I did not feel that I could use the subjects as they were, and again did not feel that my people needed them, and I arranged them as I thought they could be best used, making seven sermons which I think were helpful. They were used in January and February. During July and August we arranged a series of six sermons, on "Evening Scenes in the Life of Christ", which were held on the lawn between the church and parsonage.

Some time ago I was in the company of some other preachers and one of them remarked that of late he had not been able to select his text for the evening service until Sunday afternoon. He was building a new church which was taking all his time. A few weeks before that, one night after service one of his members said to him, "Parson, that is the poorest sermon you have preached since you have been here." A little later that same man went to his pastor and asked why the congregation were falling off so. The preacher said, "You told me a few weeks ago." He could see that his sermons were not up to standard and people would not come to hear him. It was suggested that he select his text on Monday and not wait until Sunday afternoon.

Every preacher should have a number of sermons "in the making." Some may never be used but most of them will come in somewhere. Never preach a sermon for the sake of preach-

ing, or because Sunday has come and you must preach. Study your people as carefully as you do your Bible, and never go in the pulpit without feeling that you have not only a message from God, but a message that is needed at that time.

ERNEST W. SIMMS,

Pastor of Camp Hill M. P. Church,
Harper's Ferry, W. Va.

"THE SMOKE OF THEIR TORMENT"

S. R. Reno

"Ascendeth up forever and ever!" That was a severe indictment of "that great city." It was because she had made the nations drink of the wrath of her fornication! Those who are warned of this fornicator and turn not from her "shall drink of the wine of the wrath of God!" That is a fearful indictment in the Apocalypse of John! It seems a terrible scene upon which to draw a parallel; but if we could catch God's instant men call years; if we could have millions of eyes to see, millions of ears to hear; millions of noses to smell; and could comprehend it all, the indictment herein laid against *Nicotiana* is not too severe!

In a sense not exaggerative "the smoke of their torment ascendeth" everywhere! If you climb into the elevator and are elevated up, even to the roof-garden, there you will see the bleaching stubs of cigars and cigarettes lying all about, and their grey ashes sprinkled on every thing. If you are elevated down to the basement story, even there you will see testimonials of their "torment"! If you pass into the drawing-room, or into the parlors, or into the privacy of your own retreat, even there you will see testimonials of their "torment!" Even there you find the odors of *nicotiana*. In the lobbies of hotels and restaurants the smoke of their torment ascendeth! And the one who is endeavoring to live a clean and wholesome life, free from all this outward taint, must exclaim, Hast thou found me, O thou mine enemy? Then returning from this "vexatious round" to be met at the door of your own home and to have the sweet presiding genius of your home greet you and say, "Well, for goodness sake, where have you been, anyway? Go at once and fumigate your clothing!"

With meekness you have entered a protest at the danger of being thrust out of your own home! And wherefore? Simply because no man smoketh to himself! It is like the measles—it is catching, though you may be innocent from the great transgression.

The yellow teeth, the stained lips, the discolored hair on the upper lip, the garments saturated through and through with the public nuisance is a modern offense and uncleanness one can not condemn with a too unsparing severity, but must do it at the risk of raising a storm of disapproval and the cry of "Personal Liberty"! But, kind reader, whose personal liberty?

"This smoke of their torment" is the submarine of the human body and a dangerous thing and threatens race annihilation. 93% of inmates of prisons are tobacco addicts and 70% addicts of strong drink. In a city of fifty thousand inhabitants within fifty miles of where I write it was found that not a single boy who was a cigarette addict stood at the head of any class. We must halt or we will be halted.

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Recent Books

A Select List of Books of Value to Ministers.—Rev. I. J. Swanson, D. D.

The New Testament Epistles: Hebrews, James, 1 Peter, 2 Peter, Jude, by D. A. Hayes, Prof. of N. T. Interpretation, Garrett Biblical Institute. 266 pp. The Methodist Book Concern, New York. The fourth and concluding volume of a notable series on N. T. introduction. It is altogether one of the best books on the subject, for the average minister. Its style is direct, vivid, practical and popular. It is based upon thorough scholarship, but is free from technicalities which interest only the special student. Its analysis of the contents of the books treated, its life-like portraits of the authors when known and its illuminating discussions of date, authorship, style, place of writing, purpose and teaching the five epistles it deals with, give the reader the very materials he needs for a thorough understanding of these writings.

Thinking Through the New Testament, by J. J. Ross, D. D. 254 pp. Revell, New York. A popular presentation of the contents and purpose of the books of the New Testament, together with a general introduction to the N. T. itself. Ministers and laymen alike will value this book for its clear, concise and interesting summaries of the messages of the books of the N. T. It is suitable both for class and private study. We cordially commend it. It will set many to reading the N. T. anew, and to trying their hands at making their own summaries.

The Proposal of Jesus, by Rev. John A. Hutton, D. D. 186 pp. Doran, New York. A striking and powerful book on a theme of profoundest interest,—the message of Jesus to the Jew and to the world. Just what is "the Gospel of God" which Jesus came to declare and to apply? This book gives an answer which will stir your soul to its depths. Its nobility of thought, spiritual insight, and moving eloquence, make it a book of unusual power and value.

The Mantle of Elijah, by Damon Dalrymple. 157 pp. Doran, New York. The author makes a needed and timely plea for the prophetic spirit and message in the ministry of today. The church of our time requires its ministers to be efficient as executives and administrators, and that is well; but there must be a spirit "within the wheels" of the church, else they will simply go round but make no progress. This book has a genuine message.

The Importance and Value of Proper Bible Study, by R. A. Torrey. 113 pp. Doran, New York. The great evangelist here gives us hints on Bible study and interpretation, from the conservative point of view.

The Gift of Tongues, by Rev. Alexander Mackie. 275 pp. Doran, New York. A searching study of the gift of tongues in the early church in the days of the Fathers, among the Ursuline nuns, the French prophets, the Shakers and the early Mormons; especially as regarded from the physiological, psychological, and moral point of view. One of the best modern discussions of the subject. It gives some startling revelations of the non-moral character of much that is called by extremists and fanatics, "the gift of tongues" and special gifts of the Spirit.

The Economic Eden and other sermons, by Frederick F. Shannon. 192 pp. Revell, New York. Dr. Shannon is one of the great figures of the American pulpit of today. This volume will add to his reputation as a master preacher. It is marked by wide reading, sympathetic understanding of life as it reaches out towards God, and by a splendid artistry of expression.

Men Who Prayed, by Henry W. Frost. 189 pp. The S. S. Times Publishing Co., Philadelphia. A rewarding Bible study of men who prayed, from Adam to Malachi. One cannot read this book without being impressed anew that prayer is not only the privilege of the believer, but essential to the life of the spirit.

Children's Gospel-Story Sermons, by Hugh T. Kerr, D. D. 180 pp. Revell, New York. Fifty-two story-sermons that we can readily believe charmed and impressed the children who heard Dr. Kerr preach them. The illustrations are

drawn from many and various fields of history, biography, nature and the Bible. Study this book, if you wish to learn the art of preaching in an interesting way to children.

The Junior Church in Action, by Rev. W. F. Crossland. 126 pp. Doran, New York. This book records the author's successful experience in organizing and conducting a Junior Church. He also embodies the experience of many others in this kind of work; and gives us detailed information regarding the service and activities of a Junior Church. He appends twenty sermonettes, as examples of the kind of preaching a Junior Church enjoys. The book is full of helpful suggestions. It is just what pastors need who are thinking of organizing a Junior church. Is there not a real need for work of this sort for young people?

Building a Successful Sunday School, by P. E. Burroughs, D. D. 192 pp. Revell, New York. An unusually valuable book, and the outgrowth of first hand knowledge of a Sunday school and its needs. It discusses the spirit, aim, equipment, organization, activities, housing, and management of a Sunday school. It is a practical, modern and most valuable hand-book of Sunday school work.

A Little Kit of Teachers' Tools, by Philip E. Howard. 72 pp. The Sunday School Times Co., Philadelphia. A book for the earnest teacher, who wishes to grow in influence, teaching ability, and spiritual power. Its chapters on getting and holding attention, preparing a lesson for teaching, the art of illustration, discipline, and leading one's pupils to Christ, might well be studied by every Sunday School teacher. A little book of real value.

Fundamentals for Daily Living, by R. Seneca Smith, Prof. of Bib. Lit., Smith College. 175 pp. The Woman's Press, New York. An eminently sound, sensible, and practical discussion based upon the Bible, of the essential teaching of Christianity. It does not aim to supply the reader with a ready-made creed, but it does so relate the Biblical material to daily living that one can reach a sure faith of his own that will be vital for life and service. Get your congregation to read this book.

The World's Great Religions, by Alfred W. Martin, A. M., S. T. B. 231 pp. Appleton, New York. A learned, acute, and sympathetic study of the three great religions of Semitic origin, Judaism, Mohammedanism, and Christianity. The author tells us what distinctive in their Sacred Books and in their contribution to religious thought and life. He then attempts to forecast the religion of the future, which he believes will be something still higher than any of the three he has analyzed. In this conclusion, we cannot follow him, because we believe that the religion of Jesus is final and will one day be universal.

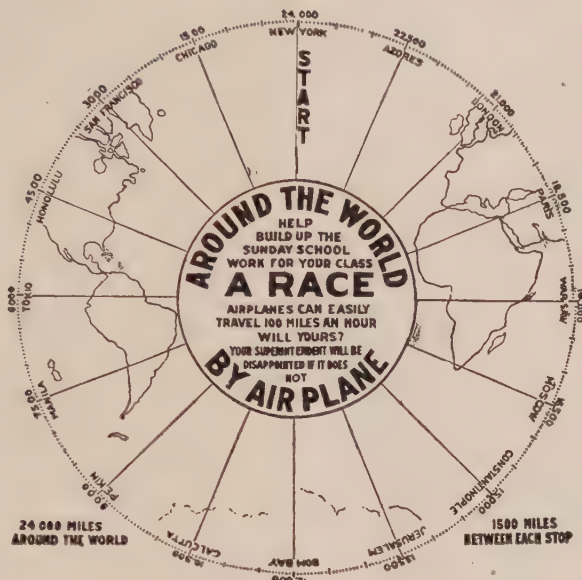
The Uncommon Commonplace, by William A. Quayle. 271 pp. The Abingdon Press, New York. Bishop Quayle includes in this book a group of essays, a brief collection of his poems, and some tributes to "Friends in Paradise." The bishop is a big "human" and has a genius for seeing into the heart of man. His wholesome, sunny, brave, believing, joyous and conquering spirit is contagious. He sweeps with magic fingers the chords of the heart, and evokes divine music.

The Untried Civilization, by John William Frazer. 137 pp. The Abingdon Press, New York. This significant little book has a vital message for our day. It enquires into the meaning of civilization; points out its tragic failure in our day, at essential points; and urges the adoption of that system of communal life which Jesus called the Kingdom of God, "the untried civilization", for which the author so nobly pleads.

Lincoln and Prohibition, by Charles T. White. Political News Editor, New York Tribune. 233 pp. Abingdon Press, New York. Lincoln is here presented in what will be to many a new

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light, namely as an "ultimate prohibitionist" as he was an "ultimate abolitionist." A great amount of evidence is adduced to support this claim. It seems to be well founded, and illustrates from a new angle the moral greatness of America's mightiest personality.

The Community, by Eduard C. Lindeman, Prof. of Sociology, North Carolina College for Women. 222 pp. Association Press, New York. The best study we have so far seen of the community as the unit of social organization, and as holding the key to social progress. The book is the outcome of ten years of research, about half of which was spent in practical contact with communities of various types in town, village, and the open country. If you wish really to understand your own community and then to organize it for social betterment, read this volume. It is of first-class importance in its field.

The Founding of New England, by James Truslow Adams. 482 pp. Illustrated. The Atlantic Monthly Press, Boston. The traditional view that the founding of New England was mainly, if not exclusively, due to the desire of the colonists for religious freedom and larger civil liberty, is far from that of Mr. Adams. He believes in the economic interpretation of history, and finds that to be the explanation of the New England settlements, together with the urge of Empire which sent England out in the seventeenth century on vast enterprises. He utilizes much of the new historical material, and makes out a strong case for his point of view. He condemns, and rightly, the Puritans, who, claiming toleration for themselves, were nevertheless intolerant towards others. He tries to do justice to the Puritan spirit which through the church, the school, and the town meeting, has widened the bounds of freedom, both civil and religious. Mr. Adams has given us a history of outstanding importance. One wishes however that he had given greater consideration to the mighty spiritual forces which were pre-eminent in the founding of New England.

The People of Palestine, by Elihu Grant, Prof. of Biblical Literature in Haverford College. 271 pp. Illustrated. Lippincott, Philadelphia. The title exactly describes the contents of the book,—it is a description of the people, especially the villagers, of the Holy Land, their homes, social life and customs, business, religious educational facilities, the press, transportation, farming, etc., are all so vividly described that the reader can picture to himself accurately how life moves along in the Holy Land today. A fascinating book.

China, Captive or Free? by Gilbert Reid, D. D. 232 pp. Dodd, Mead & Co., New York. The author is eminently qualified by long residence—over forty years—in China, and by his friendship with many of the leaders of both Old and New China, to tell the "inside" story of China's unjust treatment at the hands of Japan and of other great powers. It is an amazing story, and ought to be read by all who wish justice to be done to the Chinese people. Dr. Reid exposes what he terms Allied and American intrigue against China's best interests. He is severe in his condemnation of the Allied treatment of German missionaries. His book is decidedly pro-Chinese, and he is rather friendly to the Germans. He discloses the ugly facts of China's ill-treatment by foreigners, and makes a noble plea for justice and righteousness in international relationships. Do not miss reading this informing, stirring, and enlightening book of China.

The Case of Korea, by Henry Chung, Ph. D., Korean Commissioner to America and Europe. 365 pp. Revell, New York. A terrible indictment, supported by evidence of Japan's ill-treatment of the Koreans; and a defense of the Korean national movement. It is an astounding story of Japanese military cruelty. All friends of Japan will wish to hear her justification, if she has any, for such awful treatment of the Koreans. With the Washington Conference in session, this account of Korea's determined struggle for independence will be read, with the deepest interest, here in the United States.

The Hope of the Future, by Edward E. Eagle. 141 pp. The Cornhill Publishing Co., Boston.

President Harding and the Prime Ministers of Great Britain, Canada, Australia, New Zealand, and Northern Ireland, have contributed, each, a foreword to this book, in which the author describes the far-flung British Empire, as he has seen it all over the world. He seeks to interpret British aims and policies to the American people. He believes in the essential likeness of the great English-speaking peoples, throughout the world; and pleads for a better understanding permanent good-will, and union of moral leadership on the part of Britain and America. All who hold that the great branches of the English-speaking race are entrusted by God with world-leadership, all who believe that the progress of civilization depends largely on co-operation between America and England, will be delighted with the aims and spirit of this book.



The Woman's Press, 600 Lexington Ave., N. Y., has published the following interesting and informing volumes, **Grace H. Dodge: A Woman of Creative Faith** is in pamphlet form and sells at 40 cents. Another biographical study is **The Road Ahead** by Elizabeth Wilson. The book of 114 pages is the story of Frances C. Gage. (\$1.25). **Health and the Woman Movement** is a useful book by C. D. Mosher, M. D. (60 cents.). Cheero, by Annie M. McLean, Ph. D. This book of six chapters is a story of the conquest of pain. (\$1.25). **The Christian Approach to Social Morality** is a little volume of 99 pages on "The Consecration of the Affections", by Richard C. Cabot, M. D. (50 cents.). These books are useful in women's and girls' work in church clubs and Church Schools.

E. P. Dutton & Co., N. Y., have published **Girls' Clubs and Producing Amateur Entertainments** by Helen J Ferris, (\$2.50) each. These books are much needed and will be greatly appreciated by those who have to do with girls and young people in groups.

Christian Unity: Its Principles and Possibilities by "The Committee on the war and the religious outlook." (Association Press, N. Y., \$2.85). This book should be in the working library of every minister.

The Stature of a Perfect Man by P. H. Lerrigo, M. D. (The Judson Press, Philadelphia, Pa., \$1.00). This book consists of eleven Bible studies on spiritual well-being, 192 pages and grew out of the 20 years' experience of a Medical Missionary.

The Sex Factor in Human Life by T. W. Gallo-way is one of the best and perhaps the only volume of its kind in existence. 12 chapters of questions and answers calculated for thoughtful college men. (American Social Hygiene Association, N. Y.) We shall have more to say of this later. It is a very valuable contribution to sane sex education.

The University of Chicago Press, Chicago, continues to publish books of vital interest. Edward S. Ames **The New Orthodoxy** (\$1.50) is attractively printed and bound. It is a brief, constructive statement of religion. It "presents in simple terms a view of religion consistent with the mental habits of those trained in the sciences, in the professions, and in the expert direction of practical affairs."

ANOTHER MATTER

The Frenchman did not like the look of the barking dog barring his way. "It's all right," said his host; "don't you know the proverb, 'Barking dogs don't bite'?" "Ah, yes," said the Frenchman, "I know ze proverbe, you know ze proverbe; but ze dog—does he know ze proverbe?"

Real Bible Scholarship

Brains and belief often go together—though some would have us believe they do not. Some of the world's greatest Bible scholars are today making masterly contributions in defense of "the faith once for all delivered." The Sunday School Times brings you the most illuminating findings of:

Sir William M. Ramsay, D. D., D. C. L., LL. D., Litt. D., the greatest living archeological authority in New Testament fields.

Professor Robert Dick Wilson, Ph. D., D. D., master of twenty-six languages.

Professor Melvin Grove Kyle, D. D., LL. D., the Times' Archeological Editor, just back from a trip through Bible lands.

The Rev. W. H. Griffith Thomas, D. D., formerly of Oxford, Eng., who can "deal with the most subtle difficulties of scientific and theological thought, and at the same time present a message fitted to the understanding and a heart of a little child."

Professor A. T. Robertson, Th. M., D. D., LL. D., a recognized authority the world around on the Greek of the New Testament.

Archeology's Thrills

Think of digging up, or deciphering, something several thousand years old that agrees exactly with the Bible! The archeologists keep on doing this—and dealing death-blows to the denials of the Higher Criticism. Professor Melvin Grove Kyle, D. D., LL. D., conducts the Times' department of "Archeology and the Bible." He went again to Palestine and Egypt in 1921, gathering the latest news of exploration without the hindering presence of the Turk. His department keeps you posted.

Your Reserve Teaching Material

Constantly you find the need of information, do you not, when preparing a Sunday-school lesson for teaching, that is not given even in the every-week lesson-help in the Times or elsewhere? It is to meet this need that the Times secures its now famous "sidelights" on the lessons from the world's greatest Bible teachers. On the rich 1922 Old Testament lessons:

Miracles: What They Were, and Why
Did Elisha Get His "Double Portion"?
Were There Two Isaiahs?
Is God's Word Perfect and Unbreakable?
The Jews' Exile, Then and Now
The Jews' Restoration, Past and Future
The Meaning of Ezekiel's Prophecy
Daniel and the Higher Critics
The Great Image and the World Today
The Glory of God's Temples
The Walls of Jerusalem

Can You Get Your Work Done?

Most Christian people today are not getting their work done in a satisfying way. Either they are attempting too much, or they have not learned how to organize their time and strength. There are Christian men and women who are solving this problem in their own experience. The answers to the question will be given by

The Busy Christian Mother
The Christian Business Man
The Busy City Pastor
The Busy Country Pastor
The Crowded Christian College Student
The Christian Girl in Business

Live Ways of Working

With its new "Ways of Working" Editor, Hugh Cork, whose experience as an all-round Sunday-school practical man and expert is so notable, the Times is prepared to give its readers the richest program in its history for making the local Sunday-school successful. In addition to descriptions of successful methods of work in almost every issue, the following features will appear from time to time:

"QUESTION BOXES FOR SUNDAY-SCHOOL WORKERS," by Sunday-school experts.
WORLD-WIDE SUNDAY-SCHOOL NEWS.
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PRIZE CONTESTS ON

How I Prepare My Lesson for Teaching
How I Teach the Lesson in Class
What Makes a Good County Convention?
What the Convention Did for Our School
How We Won and Held a Large Attendance

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You will find nothing in The Sunday School Times' lesson helps that shakes one's faith in the Bible. There are more than a dozen different treatments of the lesson in

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written by men and women who know that the whole Bible is the Word of God.

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FEBRUARY

Suggested readings for Sunday morning and evening services beginning at verse indicated and reading as far as desired.

Rom. 13:1— Matt. 8:23—
Col. 3:12— Matt. 13:24—
1 John 3:1— Matt. 24:23—
1 Cor. 9:24— Matt. 20:1—

DAILY BIBLE READINGS—THROUGH THE BIBLE IN A YEAR

Expositor Bible-Reader's Calendar

1. 2 Sam. 18-20. 1 Pet. 4.
2. 2 Sam. 21-22. 1 Pet. 5.
3. 2 Sam. 23-24. 2 Pet. 1.
4. 1 Kings 1-2. 2 Pet. 2.
5. 1 Kings 3-5. 2 Pet. 3.
6. 1 Kings 6-7. Jas. 1.
7. 1 Kings 8. Jas. 2.
8. 1 Kings 9-10. Jas. 3-4:12.
9. 1 Kings 11-12. Jas. 4:13—5:20.
10. 1 Kings 13-14. Luke 1:1-25.
11. 1 Kings 15-16. Luke 1:26-56.
12. 1 Kings 17-18. Luke 1:57-80.
13. 1 Kings 19-20. Luke 2:1-21.
14. 1 Kings 21-22. Luke 2:22-52.
15. 2 Kings 1-2. Luke 3.
16. 2 Kings 3-4. Luke 4:1-15.
17. 2 Kings 5-6:23. Luke 4:16-44.
18. 2 Kings 6:24—8:29. Luke 5:1-16.
19. 2 Kings 9-10. Luke 5:17-39.
20. 2 Kings 11-14:22. Luke 6:1-19.
21. 2 Kings 14:23—16:20. Luke 6:20-49.
22. 2 Kings 17-18. Luke 7:1-29.
23. 2 Kings 19-21:18. Luke 7:30-50.
24. 2 Kings 21:19—23:37. Luke 8:1-21.
25. 2 Kings 24-25. Luke 8:22-39.
26. 1 Chron. 1-2. Luke 8:40-56.
27. 1 Chron. 3-5. Luke 9:1-17.
28. 1 Chron. 6-7. Luke 9:18-27.
29. 1 Chron. 8-9. Luke 9:28-36.
30. 1 Chron. 10. Luke 9:37-50.

BIBLE STORY FOR EVERY DAY

Story of Samson

1. Judges 13:1-25. The Angel Visits Manoah.
2. Judges 14:1-9. Samson and the Lion.
3. Judges 14:10-20. Samson's Riddle.
4. Judges 15:1-20. Samson's Victories.
5. Judges 16:4-22. Samson and Delilah.
6. Judges 16:23-31. Samson's Death.

Story of Ruth

7. Ruth 1:1-22. Ruth's Choice.
8. Ruth 2:1-16. Ruth the Gleaner.
9. Ruth 2:17-23. Naomi's Opinion.
10. Ruth 4:1-8. Boaz in the Gate.
11. Ruth 4:7-17. Ruth's Marriage.

Story of Samuel

12. 1 Sam. 1:1-8. Hannah's Grief.
13. 1 Sam. 1:9-18. Hannah's Vow.
14. 1 Sam. 1:20-28. Samuel Given to Jehovah.
15. 1 Sam. 2:12-21. The Sons of Eli.
16. 1 Sam. 3:1-10. Samuel's Vision.
17. 1 Sam. 3:11-20. Jehovah's Message.

Story of Saul

18. 1 Sam. 9:1-10. Saul's Search.
19. 1 Sam. 9:11-18. Finding the Seer.
20. 1 Sam. 9:19-27. Saul Feasts with Samuel.
21. 1 Sam. 10:1-27. Saul Made King.
22. 1 Sam. 13:1-14. Saul Rejected.
23. 1 Sam. 14:1-46. Jonathan's Victory and Peril.
24. 1 Sam. 15:1-16. Victory over Agag.
25. 1 Sam. 15:17-31. Samuel's Rebuke.
26. 1 Sam. 28:4-25. The Witch of Endor.
27. 1 Sam. 31:1-13. Death of Saul.
28. 1 Sam. 16:1-23. David Anointed.
29. 1 Sam. 17:1-11. Goliath's Defiance.
30. 1 Sam. 17:12-27. David Hears Goliath.

Lack of Cash Doesn't Daunt Him—He Gets the Cards

Our Superintendent is endeavoring to get every pastor in this Conference to put on a real Bible Study program in each church of the Conference. I saw your notice in the October issue of the "Expositor" stating you will send the Bible Study cards and the Gospel of Mark to those who cannot afford them. I think our church can afford them but they are holding back on the finances at the present time, and my salary too. If you will please send me 150 each of the cards and Gospels I shall do my best to pay for them but have only ninety-seven cents in the house at the present time. We need to go deeper in our Bible Study and I shall appreciate very much your help.

OVERTIME

Uncle Lige bought a clock, so tall that it was almost impossible to get it into the house. The old man was extremely proud of it, and found it very good company. He would lie awake nights to hear it tick. One night the clock got out of order and began to strike. The old man awoke and counted one hundred and two. He promptly sat up in bed, and calling to his wife, said: "Cynthy, get up, get up! It's later than I've ever knew it to be."

HOW I WIN THE CHILDREN

I say "win", not "won", because it is my set plan—practically a sure one. I realize that it is not a new one, but that does not argue against it; rather for it. Here is the way I do it:

I gather the children for an hour once a week—on a week day usually, and teach them. I teach them the Ten Commandments, the Lord's Prayer, the Creed, bringing out all the points, and applying them to present day conditions. In teaching these the children get all the fundamental truths of Christianity. Then I teach them the books of the Bible, giving them drills in finding texts, etc. In the study of the Commandments, Prayer and Creed they are constantly sent to their Bibles. I also familiarize them with their Book of Worship, orders of service, etc. Through these periods of instruction I win their friendship and confidence, and before the course, which runs over many months, is completed I begin to solicit them personally to unite with the church. Results: Nine out of every ten are won. When I say won, I do not mean forced, over-persuaded or excited into the church, but won through their intelligent decision. Further and more important result: They abide in the faith; they "know in whom they have believed and are persuaded."

Among all the new-fangled methods is there one that has proven more efficient than the old catechetical method? I dare say none. It's effective. It's Biblical. Why not employ this method?

J. L. MARVIN,
Greensburg, Pa.

Twenty Thousand Policies

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Stanley B. Roberts, D. D., Pres.

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THE UNDER-SHEPHERD PSALM

J. H. L. Trout

My pastor is my under-shepherd; **he shall not want!**
He makes me to dream dreams of ambition;
He leads me in quiet devotions.
He rekindles my soul.
He leads me in the paths of the clean life,
which is its own reward.
Yea, though I walk through the valley of doubt
and temptation,
I will not yield, for his wisdom goes with me;
His faith and his personality strengthen me.
He feeds me with spiritual food in a day of
materialism;
He heals my torn and battered soul with the
oil of renewed hope;
My soul-thirst is quenched.
Surely I have been made a happier and friendlier
soul all the days of my life;
And I shall acknowledge my debt to my pastor
forever.

REVIVAL LETTER

Estherville, Iowa, Dec. 9, 1921.

My Dear Friends:—

Do you like to ride in a car, or drive it, when it has to limp along on two cylinders? It isn't any more fun trying to run a church with half the members missing from the regular services.

It won't do for one spark plug to say, "the rest of them are working, they won't miss me if I loaf awhile." Neither will it do for any church member to say, "they won't miss me, I'll stay at home and sleep or read the papers." The first cripples the car. The second cripples the church.

You know what happens to a spark plug that loafs, don't you? It just gets all covered over with carbon deposit until after a while it **can't make a spark**. Be careful, stay-at-home sleeping church member, you are liable to get so covered over with the carbon deposit of this old world that **you "can't make a spark."**

The churches of Estherville are planning for a month of extra good meetings in January, **the first month of the new year**. And they want to hold them in our church. We do not want to do anything to keep them from doing everybody a lot of good, besides helping us, do we? All right then let's get into good running order—in other words, let's get our church "tuned up" so there won't be any "missing" cylinders.

The way to do that, is for every one of us to get out to church and Sunday School every Sunday, and help liven things up. We can speed up quite a little without running the risk of breaking the speed laws. Come on, start in next Sunday morning, and come to every service this month. We need you almost as much as you need us. It will help some too if you will hand these cards to some one that doesn't go to church anywhere and at the same time give them a friendly invitation to come.

Yours for a church with more life.

Sincerely,

G. VOORHIES,

Pastor Presbyterian Church,

Estherville, Ia.

The Nineteenth Annual Convention of The Religious Education Association will study "Problems of Week-day Religious Education." The meetings will be held in Chicago, Mar. 29th to April 1st, with preliminary meetings on Mar. 28th, the headquarters being at the Congress Hotel.

Extensive surveys, and a number of intensive studies of week-day schools are being planned in preparation for this meeting. The larger part of the program will be devoted, not to set addresses, but to the statement and analysis of problems and to open discussion of them. All persons interested are urged to attend. As the program develops full particulars will be sent on application to The Religious Education Association, 1440 East 57th Street, Chicago, Ill.

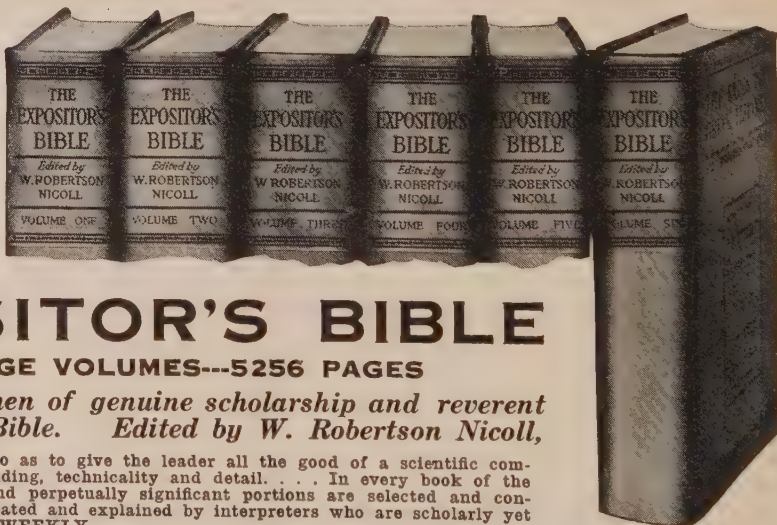
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WANTED!

We want Christian men and women to pray for dark and needy Russia and the work of evangelization now carried on there. We are already supporting 27 missionaries in Russia.

"The Friend of Russia"

a 16-page monthly magazine, gives information concerning the work, reports from the field and contains helpful spiritual messages. It is edited by **W. S. Hottel**, Bible teacher and evangelist, and, also, the editor of "The Christian Life Series" Sunday School Bible teachers quarterly, so widely used and highly commended. **Miss Homera Homer-Dixon** is a special contributor to the magazine. The price of the magazine is \$1.00 per annum, in advance.

Special trial offer: 50 cents for 1 year to new subscribers. Canadian readers will please send us full value of U. S. money. **Our present objective:** 500 missionaries in Russia. Our Society is evangelical and undenominational. Send for information and sample copies of the magazine.

The Russian Missionary Society

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WM. FETTER, General Director

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"It combines everything and is the cheapest and most satisfactory in the end."
—The King's Business (Bible Institute of Los Angeles).

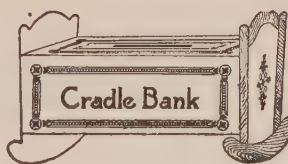
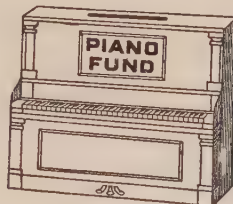
Send for circulars.

WILSON INDEX CO.

Box G, East Haddam, Conn.

See article "Preacher's Canning"
page 54 of October, 1921 issue.

MITE BOXES



For missionary and special offerings. These boxes are so constructed that the money cannot be removed without destroying the box. Catalogue free upon request. Samples of various styles sent on receipt of 20 cents.

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THE ANGLICAN CHURCH IN CANADA HAS A HEART AND ITS BISHOPS ARE REAL BISHOPS

Suppose District Superintendents Sent Out
Letters Like This. These Underpaid Preach-
ers Might Think the Church They Serve
Had Not Forgotten Them

Langley Prairie, B. C.,
Dec. 26, 1921.

Sirs:
We of the Anglican church receive a mini-
mum of \$1,400 with rectory, and the matter is
watched closely as the enclosed communication
shows. Our bishops take a real live interest
in their clergy, which makes us feel like doing
our best. Keep up the good work.

Yours truly,
H. Hoodspith.

The Rev. H. Hoodspith,
Langley Prairie, B. C.

Dear Sir:—Will you kindly let me have a
statement of the money paid to you by your
parish for the month of December, and please
let me have it by the middle of the week.

Wishing you the compliments of the season,
I am, Yours very truly,

F. C. C. Heathcote,
Archbishop of Columbia.

(When the salary is not kept paid the local
church officials hear from the bishop.—Ed.)

"Inspirational Songs," compiled and arrang-
ed by W. H. Schureman and published by Robt.
J. Gibson, Granite Building, Pittsburgh, Pa.,
contains 133 songs and hymns and Responsive
Readings. Many of the old favorites and some
new ones are included. Cloth \$25 per 100;
manilla covers, \$15 per \$100.

FLASHES FOR PREACHERS

John Weaver Weddell, Oberlin, O., Author of
"Your Study Bible."

Catch the Gleam

It was a good homiletic suggestion from that
prince of Bible expounders, Campbell Morgan:
"If gripped by a text, do not save it for a
great occasion; preach it now." Otherwise it
may be lost. Trust the Spirit's swift intima-
tions. And if you would further follow Camp-
bell Morgan's luminous method with the Book,
you will let the whole light of the whole Word
play on every text of Scripture that comes to
you. This, as the writer takes it, is the secret
of true expository preaching; and it is what
the dim-lit eyes of men in this old world are
waiting for today. "Let there be light."

* * *

A Prophetic Photograph

You find it in the wonderful Fifty-third of
Isaiah: The eunuch was studying this page
of the Biblical Photograph Album when Philip
accosted him. It was the picture of Jesus,
exquisitely sad and beautiful and true, five
centuries and a half before he was born—"A
man of sorrows and acquainted with grief."
It is as if one should find the strong, marked
physiognomy of Abraham Lincoln in the days
before the English Commonwealth. There are
three marvels here: First, that we should
have such a vision of the cross-bearing Christ
before his time—though indeed all times are

His; second, that His people, according to the
flesh, should not at once have recognized Him
when they saw Him; and third, that men to-
day do not instinctively say when they behold
Him—along with Thomas—"My Lord, and my
God!"

* * *

Leave It to God

Do your own work; leave the rest to God.
Or rather, leave all to God, and do your single,
daily duty of witnessing to his keeping power.
In the Fourth of Acts, when the Apostles were
threatened for preaching Jesus they met and
prayed, and then in perfect confidence and
composure said: "And now, Lord, behold their
threatenings; and grant unto thy servants that
with all boldness they may speak Thy Word."
That is to say: Do Thou take care of their
threatenings; and we, by thy power, will take
care of the witnessing! It is all we have to
do till He comes; He will look after the rest.

* * *

A Little Keswick

These are the days when we would like to
enjoy the spiritual feast at such centers of
power as Keswick and Northfield. Why not
be in the Spirit and have a little Keswick at
home? Here is the secret of Keswick and
kindred places of blessings; as some of us
have graciously sensed it:

Renounce known sin;
Accept known grace;
Devote known gifts;
And in order to perfect this:
Keep under the Blood;
Keep close to the throne.

By God's grace you can do this now; and
we can wish our readers no better purchase
and joy for the days upon us. Come, let us
go to Keswick—Nay, let us go to Jesus!

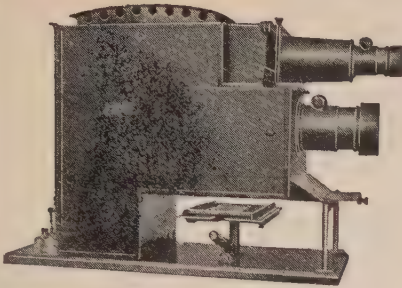
(Continued from page 616)

salaries. His clothes are shabby and he is
sometimes cut off or not recognized. One man
laughed about a good, loyal United Brethren
preacher because he wore a celluloid collar.
I told him that a \$700 salary did not permit
laundry bills.

I am traveling a charge of five appointments
and preach three times every Sunday. My
salary is set at \$933, but never yet has the
promised salary been paid in full. I leave
home Sunday morning at 8 o'clock, run my
car 17 miles, one and a half hours because of
bad roads, teach a Sunday School class, preach,
get dinner, drive seven miles, teach a class,
preach, drive four miles, preach, and then
drive five miles home. I have a fine little wife
who is a great church worker. I wonder if
the wives of the \$5,000 men do as much. On
\$943 minus, a year, she has the humiliation of
having some sister hint that she ought to have
a new hat.

I have been compelled to borrow \$50 at the
bank to pay some bills and get a few things
for Christmas. Go after them Barton, until
they repent and have a little sympathy with
the preacher that travels the mud roads to
raise the money for high salaries.

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Once upon a time I journeyed unto a great city whose name was New York. And I lodged in an inn other than that wherein I had lodged previously. And when I arose in the morning I was Turned Around. For the North appeared unto me to be West and East appeared North. And I could not make it seem right, albeit I knew which way to go; for I had been there before.

And I went unto Twenty-third Street and stood looking toward the place where Fifth Avenue doth Gee toward the right hand and Broadway Haweth to the left. And then I recalled the vision of the town where I was born.

And straight before me I saw the little White Church, and I knew that I was looking North. And on my right down Twenty-third Street I saw the Red Brick School House, and I knew that it was East, and behind me I knew was the Town Hall. And on my left hand I saw the house where I was born, over against the Town Pump, on Main Street where it joineth unto Richmond Street.

Thus did I pick up the city of New York and set it upon the top of a Flat Iron Building and twist it around till the points of its compass agreed with those of the town where I was born. And I was Turned Around no more.

And this same stunt have I wrought in London and Los Angeles, and in Paris and Pitts-

burg; I have done it in New Orleans and I shall do it if there is occasion in the New Jerusalem, which standeth four square.

And this also I have done in Matters of Morals. For I learned other things than the points of the Compass in the little town wherein I was born. I learned the Ten Commandments, and the Golden Rule, and divers other good things. I learned Invaluable Things in the Red Brick School House that is turned toward the rising of the sun, and in the Church that is toward the North Star, and in the house that stood over against the Town Pump, where Main Street joineth unto Richmond Street. And when I am perplexed concerning great matters of right and wrong, I pick up the Great Problems of Political Economy and International Law, and Corporate Responsibility, and I resolve the whole matter upon the Town Pump of the place where I was born, until I find how its Moral Directions conform to the points of the Compass in Ethicks which I learned from Godly Parents, and faithful though not brilliant pastors, and competent though not Illustrious Teachers.

Now there be those who Consider that this process is Provincial, and who think themselves Very Oclever for having outgrown this method. But the Compass pointeth Straight toward the North Star in the room where I knelt by my Mother's Knee; and out of the window in the morning I did Ever behold the Rising Sun, and it rose ever in the East.

Height of Openings.....

THE ECONOMIC STRUGGLE WITHIN THE MINISTERIAL PROFESSION

Wm. E. Hammond, Walker, Minnesota

(Following is about one half of the article that appeared in the September issue of The Journal of Religion, Chicago University Press, Chicago, price 65 cents. The Expositor crusade has been for the minimum wage for the ministry, and we do not see anything in this very able article to change our minds. The minimum wage is in force in Presbyterian and Methodist churches in Canada, and in some districts in the United States. The uniform wage cannot well come so long as the competitive system prevails and many of the evils painted out by Mr. Hammond would be wiped out by an adequate minimum wage.)

To see The Expositor contentions so ably and connectedly stated gives the Editor great joy. We know we are right, but it may require years for it to become manifest to all.

The world cannot grow better so long as the denominations pay \$15 a week sweat-shop wages to its ministers with one hand, and lays the other in blessing on union agitators striking for \$30 and \$40 a week. F. M. Barton.)

It may be taken for granted that few men enter the Christian ministry from selfish motives. Were it merely a question of making money, the Christian ministry as a vocation, would receive no consideration. For the young man who enters the ranks of the clergy is under no delusion in this particular, at least. Big financial returns are not expected. On the contrary, a certain amount of self-denial is anticipated. It is this devotion to Christian idealism that sustains him through these long years of preparation for his life's task. While his friends are establishing themselves in the business world, he abandons himself to four more years of grind and poverty in the hope of adequately equipping himself for the work that lies before him.

Once in the actual ministry, however, the young minister's purposes often suffer in an unexpected way. So subtle is the transformation that comes over him that the change takes place before he is aware of it. He leaves the seminary for a position that pays a mere pittance, and soon discovers that it will take years of self-denial to free himself from the debts accumulated in school. True, he had not anticipated that the profession would be a bed of roses. But he had failed to realize the amount of strength and courage it takes to sacrifice in the midst of abundance. Were his lot cast among those less fortunate than himself, he would endure his privations without complaint. But he finds himself among a people who are comfortably situated, or who have, at least, some prospect of prosperity. Soon he finds himself raising the question, "Am I justified in sacrificing myself in the midst of plenty, and for a people who can well afford to pay me a living wage?" The question becomes more acutely felt when he finds himself obligated to provide for a wife and children. Where is the parent of moderate means who does not wish for his children greater advantages than he himself enjoys? And a minister is not unlike the rest of men in this respect. He feels responsible for his family's well-being, and wishes to save them from all unnecessary privations. What would happen to those he loves should permanent disability or death overtake him? From whence is coming the money to pay for his children's education? How can he provide against the monetary ills of old age?—are among the thoughts constantly uppermost in his mind. In short, the young minister's idealism is threatened by the economic factor.

It is therefore the task of the minister to excel his brethren of the profession in the art of advertising. Nor can the young minister who is striving to further his personal interests afford to ignore the spice of novelty and variety. Novel methods, new "stunts", striking innovations, ingenious competitions, and pleasing variations are not to be disdained if the curiosity of the crowd is to be aroused. Of course, after he has attracted the unattached (granted he is honest enough to refrain from proselyting), there still remains the sphere of per-

sonal qualities to capture for himself. He must tower above the rest of his fellow-ministers either as a speaker or in social qualities; preferably in both. Fortunate is that young minister who, in addition to the other demands made of him, finds himself both the best speaker and most popular man among the preachers of the community in which he resides.

There lies on my desk as I write an official questionnaire relating to the Easter Membership Campaign now established as an annual custom in many of our Protestant churches. The information desired is, in brief, "How many members did you take into your church Easter Sunday? How many on Confession of Faith? How many by letter? And what were the methods used to secure these results?" However far removed the purpose of these questionnaires may be, the work of the young minister, as he answers or refuses to answer these questions, goes on record. "Results" are made the test of his winter's endeavors. The young minister knows that these returns are pouring into the office of his superintendent and that he must submit a glowing report if advancement is to be known. He is also fully aware that in his efforts to impress his denominational leaders with the merits of his claim to preference, he is competing with the rest of his brethren of the ministry, especially those belonging to the class receiving a stipend comparable with his own. Nor is this all. If his financial status is to be improved, the young minister must get behind all denominational programs, however unreasonable or exorbitant some of them may appear to be, and support his denominational machinery.

And the size of the denominational budget determines the number of its high-salaried official positions; for the greatness of responsibility involved in any office must be met by equally great ability, which, in turn, must be correspondingly remunerated. It is in the interests of sectarian officialdom, therefore, that the machinery shall not only be kept going, but that the denomination shall enlarge rather than diminish.

"To make good" involves substantial increases in the church's contributions for the wider denominational program and activities. Insurgency may be tolerated in one who is too well established to be either hindered or destroyed; but the young minister soon learns that loyalty to the denominational machine pays better than open criticism or revolt.

The effect of the competitive system on the local church is no less pernicious and pronounced. In the first place, each church is out to procure the best possible man "in the market." It is not considered unethical for a church to hold out every inducement to persuade a minister to resign his present charge in its favor. If the church with which it is competing is able to raise its price, or the minister is unwilling to relinquish his work for the advantages offered him, then it must continue its quest in another direction. Churches not only recognize the right of a minister to further his material interests, but encourage him to do so by their own competitive methods. The young minister knows that if his work does not show numerical gains, he will be asked to resign. He also knows that if ever he is to be invited to a better paying pastorate his record of ministerial achievements must be satisfactory. Nor is this all. His work is judged by the conditions existing in the other churches of the community. If the church which a man serves is not enjoying as great prosperity as a neighboring church (apart from the methods used in securing that prosperity), his whole work is in danger of being underestimated, depreciated, and discredited. His congregation grows restless and dissatisfied, and eventually calls for his resignation or removal, as the case might be. It is immaterial whether or not he is doing a more permanent piece of work than the minister whose prosperity they admire. Results, quick returns, are the things principally insisted upon in religious work; for these are made the standard and test of progress. Consequently, the most prevalent demand made of the modern minister is that he shall be a good business manager in the sense that the money expended

(Continued on page 654)

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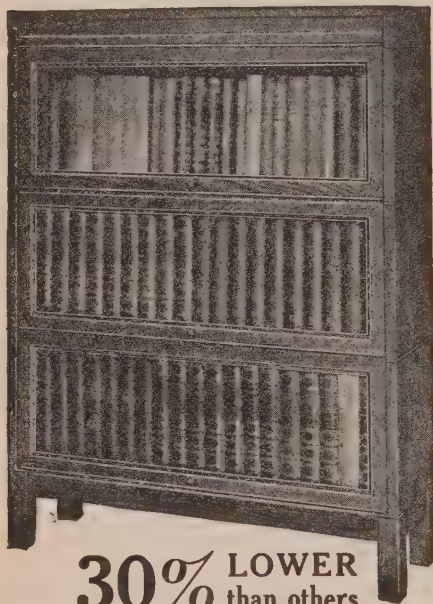
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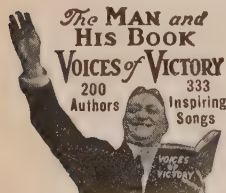
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on the institution in his charge must prove a profitable investment. He is called upon to compete successfully with the rest of the ministerial business men of the community.

There have also been, during recent years, serious efforts put forth by various denominations to secure a minimum wage for its ministers. No one questions the worthiness of such efforts. But a minimum wage does not solve the problem. As long as one minister draws a larger salary than another, the competitive system under which ministers and churches today exist, with all its concomitant ills and dangers, will continue to menace organized religion. Neither a minimum wage nor schemes of federation can accomplish the end desired. The abolition of the system itself will provide the only corrective and cure so sorely needed.

One often wonders why the current zeal for social reform does not seek more definite expression in reform within the church. Perhaps nowhere has the social question received greater consideration during the past decade than in religious journals and conferences. One has grown quite accustomed to the ceaseless attacks made upon the flagrant inequalities and injustices of the present social order. Endless discussions have gathered round the question of industrial relationships; while, with increasing insistency, social wrongs have been denounced and the urgency of the social application of Christ's teaching passionately proclaimed. Facts and figures have been assiduously collected and widely distributed. Most congregations have been informed of the glaring, iniquitous disparities existing between the extremely rich and the extremely poor; conditions of wicked luxury and extravagances as contrasted with the grind, hardships, and privations of those existing at the opposite end of the social ladder. These things are discussed in every religious conference of today and receive no little publicity through religious journals; while there have been numerous religious commissions appointed during recent times to investigate social and industrial conditions for the purpose of advising the church which attitude it should assume toward some of the pressing questions of the hour, of disseminating facts, and of discovering possible remedies for those defects in our common life which are generally conceded to call for drastic treatment. With these discussions, publicity, and commissions most Christians are in full sympathy; in fact, they are widely felt to be long since overdue.

But the amazing thing is that it does not seem to occur to those religious leaders who are so ardently anxious to destroy the evils of the social system to deal with the flagrant inequalities and obvious injustices of their own profession. A bishop will passionately denounce the wrongs of the social order and fervently urge the application of Christ's teaching to industrial relationships, while under his supervision are men whose strength is being sapped and spirits broken in their hopeless and unintermittent fight with poverty. And these are expected, nay, almost compelled, to support their bishop that he may live in comparative comfort and maintain the dignity of his high office. It may be true that there are not in the ministerial profession those appalling contrasts provided by the self-indulgent extravagances of the idle rich and the drab struggles of the extremely poor; nevertheless, the monetary disparities are too great and unjust to be ignored. The fact must be faced that there are men (and their number is not small) who are eking out an existence (they can scarcely be said to be living) on a few hundred dollars a year when, but a little distance removed, is the minister who is drawing as many thousands in the same length of time. Not infrequently the preoccupying thought as one listens to the declamatory discussions of the social question by high-salaried ministers, is, "Physician, heal thyself!" The ill-paid pastor has qualified by his identification with, and experience of, the corrosive wear of poverty to speak on the subject. But there is something incongruous about the well-paid religious leader denouncing social inequalities and industrial wrongs when similar evils remain unremedied, nay, not even considered,



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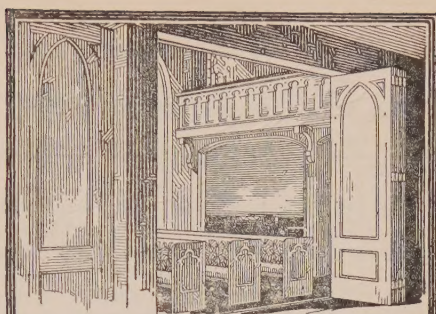
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within his own profession. Is it right or is it wrong for a religious superintendent to receive remuneration in figures of thousands while under his care are men who must meet the demands of life by the same figures in hundreds? Is it right or is it wrong for a missionary secretary to have enough and to spare while the minister and his family on the pioneer field are enduring all manner of hardships and privations? **Is it not time the church faced some of these questions before she undertakes to eliminate the evils of the industrial world?** For the church and the Christian ministry of today are perhaps suffering as much as any institution or class of people from the evils of the competitive system. Its vicious demands tempt the young to place a premium on material success; subject the old to unnecessary strain and worry in their struggles to hold their positions; cause churches to compete with each other in their anxiety to procure the best man in the market for the money they can afford to pay; and hinder, in more ways than one, the progress of Christian unity.

Of course, it may be anticipated that any proposal of a standardized salary among ministers would be met by the usual arguments put forth in favor of the competitive system. The present order would be defended on the grounds that equality in wages would rob ministers of all incentive to do their best, and would tend to encourage laziness. The underlying confession of such an argument is that every clergyman is in the ministry for what he can get out of it. It was maintained in the opening paragraph of this article that the majority of young men entering the ministry are actuated by unselfish motives; if a minister loses his Christian idealism for disinterested service, it is largely due to the competitive system under which he labors.

Of course, it will be objected that those holding the more remunerative positions have greater expenses to meet; that the difference in salary is offset by the difference in their respective expenses. True; but how many ministers would be only too happy to relieve some of their brethren of the expenses incurred by clubs, banquets, committee meetings, and con-

ferences, and to share the comforts of their higher standard of living, where they only privileged to do so. Such are some of the little inequalities of the Christian ministry, that while there are men who are glad to be excused from some of the things to which they subscribe or for which they pay, others would most jubilantly take their place were they not debarred from doing so on financial grounds. Is it not a fact that, as a general rule, only the favored few are delegated to distant conferences, whereas the man who most needs the inspiration of these gatherings is rarely privileged to attend? Were the system different, one man would not be surfeited by intellectual and inspirational feasts while his brethren go hungry—as is now, alas, too often the case. And this apart from the difference existing between their respective standards of living. The present writer has often seriously questioned within his own mind whether it is in harmony with the spirit of Christ for a minister to enjoy a standard of living above that of the worst-paid member of the church he serves. Certain it is that were all professing Christians, laymen as well as ministers, unwilling to accept a standard of living denied to those of the same Christian fellowship, the social problem would be more than a subject for glib rhetoric, but would be faced with convincing seriousness.

Is it not high time the church faced some of the facts and evils of her own vicious competitive system? While she is emphasizing with increased insistency the need of applying Christ's teaching to social and industrial relationships, does she have courage to attack the economic wrongs of her own life? Would she not be in a better position to appeal to the conscience of the business world were she to set her own house in order first? For what success can she hope to have in taking the mote out of her brother's eye while a beam remaineth in her own?

However much men might disagree as to the practicability of any scheme of uniform salary for the Christian ministry, and however many apparently insuperable difficulties might prevent its general acceptance, this much may be said in its favor. It would eliminate much, if not all, of the inane, suicidal competition so commonly practiced today by ministers, local churches, and even by denominations as a whole. Organized religion would exist solely for the sake of serving humanity rather than for the purpose of making humanity serve its interests, as, indeed, is only too frequently the case. The emphasis would be on quality instead of quantity; just as it should be if ministers and churches are to do permanent and worthy work. The small church, more particularly, would be better served. Its pastorates would be longer, and the feverish restlessness now so widespread both among clergy and churches would be considerably lessened if not practically unknown. The church whose doors are now closed because of its inability to support a minister would be provided for; its pastor would be guaranteed a living wage. The particular forms of religious worship and government existing in a community would be the choice of the people themselves and would not be thrust upon them, as so often has been the case, by the aggressive policies of competing sectarian officials. The old heroic call to the Christian ministry would again be heard—the call to serve rather than to compete. Nor would men so readily leave the ministry; for there would not be that feeling so prevalent among the younger ministers of today that if they are to enter the competitive field they may as well be where the odds are greater and the struggle more worth while. And the man in the street would be more inclined to support organized religion. For he would have the assurance that the purpose of both ministers and churches is to serve rather than to get. But best of all, the church would be able to appeal more effectively to the conscience of the world to practice the spirit of unselfishness in business relationships having cleansed her own purposes of all unselfish motives. She would be in a position fearlessly to preach social and industrial righteousness as one who practices what she preaches.—September Journal of Religion, University of Chicago Press, Chicago, Ill.



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